AMERICA

A CATHOLIC REVIEW OF THE WEEK

APRIL 20, 1940

WHO'S WHO

BERTRAND WEAVER, C. P., is engaged as a director of closed retreats at St. Gabriel's Monastery, Brighton, Mass. He has had, so he states, "the grace to enjoy that ideal blend of action and contemplation that characterizes the Passionist scheme." The action has included articles in many periodicals, doubtless the result of deep contemplation, such as appears in his present notable contribution. Through a paternal grandfather, his branch of the family returned to the fold. . . . JOHN WILTBYE, though not a degreed lawyer, was environed in legalistic circles and can hold his own against the best legal minds. . . . RAYMOND A. GRADY is hereby advanced from the second to the first half of our book-of-the-week. Our readers have voted that they like him, and so do we. We have gleaned the following census about him: now, an architect, with four daughters and a wonderful wife; formerly, semi-pro pitcher, woolen-mill spinner, restaurant waiter, pulp-mill machinist, grocery clerk, hospital attendant. More later. . . . CLEMENT S. MIHANOVICH is an instructor in sociology at St. Louis University, St. Louis, Mo. He acknowledges his debt to Helen Jansen Wobbe who assisted him, as a graduate student, in collecting the data. It need be stated that the tables and deductions are based on the facts available. The *Catholic Who's Who* is a brave attempt to get the facts. But many eminents are not listed. . . . JOHN LAFARGE was quite troubled about Father Feeney's problem of last week. He begged to add a word or two that might calm the poetic and musical pond. . . . THE POETS, some day, will get a full *who's who* to themselves. But this day, we are at the end of our length. Besides, they are well known.

THIS WEEK

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COMMENT

DOOM struck Denmark just as the sun was rising on April 9. This people which loved peace and avoided enmity fell victim to war. As in Finland, as in Estonia, Latvia and Lithuania, as in Poland, as in Austria, the rights of a nation to be free and of a people to live were violated by the might of a powerful aggressor. No more than the other martyred countries, Denmark was given no choice but that of submission or destruction. There is no right and no obligation that remains sacred in this war of Europe. The neutral nations when they are strong and safe, cry out vehemently against these violations of neutrality; and when they are weak and near, protest with a deadening sense of fear. But their protests go unheeded. They are crushed into being implements of a more devastating battle for supremacy between the big belligerents. Nevertheless, the voice of mankind must continue to be raised in protest against any and every nation that enslaves another smaller nation for its own purposes. If justice ever again reigns in the world, justice must again restore Denmark.

DOOM, likewise, darkened over Norway on the same day, and threatened to descend on Sweden. The necessities of war, as waged by neighbors, demanded, so it was alleged, the sacrifice of these neutral states. The neutral nations are crushed, and the belligerent nations issue statements justifying their injustices. There is cruel irony in the protestations both of Germany and the Allies. Their statements are identical in form, employ the same arguments, make parallel accusations, urge the same ideals. We put more credence in the statements of the Allies, and are more sympathetic to their aims. But, neither Germany nor the Allies let the rights of neutrals interfere in their respective prosecution of this European struggle for their respective supremacy. No neutral mind is deceived by the attempted justifications of the belligerents. And no neutral mind can accept the principle, adopted by all the warring Governments, that the end justifies the means.

MEANWHILE, the greatest of the neutral nations, observes the European struggle with horror and pity. We of the United States are deeply interested, and are in danger of being further involved, in the war between Germany and the Allies. The sympathies of the American people have been unmistakably on the side of the Allies. Their judgment has been decisively cast against the Hitlerized regime of Germany and the dictatorship of Stalin over Soviet Russia. But the people of the United States remain most firmly opposed to their own active participation in this war of Europe. We do not choose to send our young men into the trenches or station them along the battlefronts of Scandinavia or the Balkans. We do not choose to enclose them in battleships or submarines or airplanes destined for the war areas. The European news of each succeeding day, it is true, brings the European war nearer to this country. But this country must not draw nearer to the European war.

VITAL statistics for the Archdiocese of Los Angeles, as recently released by the *Tidings*, deserve to be more generally known throughout the United States. These indicate, with a fair degree of clearness, how flourishing is the Church in that section. Out of 30,359 births recorded for 1939 in the counties which the Archdiocese comprises, 11,481 infants were baptized in the Church. That means that slightly more than thirty per cent of the babies in the area received Catholic baptism. When it is recalled that only eleven and one half per cent of the population of this district are practising Catholics, it is to be assumed that the birth rate in Catholic families is twenty-five per thousand as against the general birth rate of fifteen per thousand. This estimate is further confirmed by the fact that the Catholic schools of Los Angeles showed an increase for 1938-1939 of three per cent, while the public schools suffered a decrease of three and one half per cent, and a decrease of four per cent for the first three grades. This decrease in the Los Angeles public-school enrolment compares rather accurately with a similar decrease throughout the country. It is plainly evident that Catholics of Southern California are not generally subscribing to the pernicious "planned-family" propaganda, which is endangering our American population.

CHILDREN in Catholic schools are taught to take a celestial interest in their mothers, by reason of having a Blessed Mother in Heaven with whom to compare her. The mother will always fall short of the ideal, but the inducement to strive for it will be strong, and the child will, from time to time, appreciate the effort on the mother's part to soar in that direction. In non-Catholic schools, where Our Lady has never been heard of, something in the nature of an ogre will be bound to take her place. Here is an authentic English composition, written by a child in the fifth grade of a non-religious school, on the subject, *My Mother*. The child writes: "My mother smells like Lady Esther powder. She is indeed very pretty when she has make-up on her face. She has a nice walk, and a very nice pair of eyes. And if you've done anything wrong, start running." The problems in child psychology raised by this piece are many. There is the

economic problem of the influence of advertising on the adolescent; the moral problem of the influence of cosmetics on character; and the literary problem of the existence of the art of anticlimax in one so precocious.

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BROADWAY'S funniest comedy of the season is *The Male Animal,* a mad and merry piece by James Thurber and Elliott Nugent that keeps the customers in a roar, gives some of them hysterics, and sends all of them home more firmly convinced than ever that husbands and wives ought to be in love with each other—and usually are. The Thurber hero is a bespectacled little university professor who gets into a fearful jam because he defies the board of trustees and insists on teaching something that they dislike. Their tyranny leads him in the third act to utter a few mild remarks about academic freedom. Now *The Male Animal* opened in January, long before the Russell controversy burst over New York, but during the past week or two somebody seems to have hired a small group of professional hand-clappers and parked them up in the second balcony of the Cort Theatre, for at every performance this little speech on academic freedom is greeted by a burst of furious applause—so prolonged, localized and horny-handed as to be obviously professional. For a moment this startles the rest of the customers, but then, sensing that this is a partisan demonstration having something to do with Mr. Bertrand Russell, they join good-humoredly in the applause. Well, now we want to point out a curious fact. Mr. Russell has said that he does not believe that faithfulness between husband and wife is desirable or that marriage should exclude temporary episodes. But that happens to be the very idea that the Thurber hero rejects with all his might and main. And the thing that delights the customers is the spectacle of a mild little man changing himself into a male animal and giving furious battle to a domestic interloper. We note that New York audiences may clap hands for academic freedom, but if we may judge from the nightly uproar at the Cort, they certainly disagree with some of Mr. Russell's views.

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UNITY is a wonderful thing. Among Catholics unfortunately complete unity is as rare as it is wonderful. No matter what question arises, the least sensitive ear can catch the piping of a few Catholic voices singing off key. The voices are usually not very strong or very true. They certainly do not top the voices of the concerted choir; but their volume is magnified by interested recorders until it seems that Catholics are about equally and hopelessly divided. The next step is the tendency to forget the main issue in trivial inter-choral squabbles. The ultimate result is failure, for: "You simply cannot deal with these Catholics. They themselves do not know what they want." For once, in an issue very much to the fore at present, they do know what they want. On the first public issue in a long time Catholics are one hundred per cent united. Joyfully, even though with surprise, be it recorded that no Catholic voice has spoken in favor of Earl Russell's appointment to City College. Not one Catholic has yielded to the very strong temptation to gain extensive publicity by posing as an ultra liberal defender of a specious academic freedom. If perseverance is added to unity, the Catholic voice, joined as it is to the entire religious voice, must be heeded. In fact, in any issue the Catholic voice of the country would inevitably gain a hearing . . . if we did not have so many incurable soloists.

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THE Double-Anti Contest seeks to throw searching light on national trends in the secular schools, trends which imperil the Constitution and the Church. If these tendencies were well known to the public, there would be no occasion for the contest. Unfortunately, the average adult does not realize the extent to which dangerous doctrines and movements have penetrated into the school and college. When our Bias Contest was staged two years ago, people were astonished at the enormous amount of anti-Catholic distortion that was coursing through the nation's newspapers and magazines. They did not realize there was so much of it. A reader in the West or the East or South would encounter a little now and then, but this little did not ordinarily impress him as significant. When, however, contestants from all over the country commenced pouring in examples of newspaper and magazine bias, and AMERICA readers became aware of the huge national output of bias in a given period, the profound significance of it was driven in upon them with smashing force. In essaying a somewhat similar function, the Double-Anti Contest seeks to secure from every section of the land numerous instances of anti-American and anti-religious tendencies in the schools and colleges, and thus to jolt the American public into a realization of how nationwide is the effort to undermine Americanism and religion in the secular institutions of learning. The Double-Anti Contest affords a golden opportunity to all those desirous of safeguarding Americanism and religion. Everyone sending in an instance will be doing his or her part in this campaign to shield the rising generation from anti-American and anti-religious principles. If you think any person or any thing connected in any way with the schools and colleges during the last five years exerts or did exert an anti-American or anti-religious influence, send your instance in to the Double-Anti Contest Editor of AMERICA. Your name will be kept in strict confidence, if you so desire. Merely mention that you do not wish your name to appear and it will not appear in any way. Send in as many instances as you can. Tell your friends and enemies about the Double-Anti. What you do now may ultimately preserve the patriotism and religion of many boys and girls.

Entries have been received, in the first week, from Indiana, Michigan, Minnesota, Oregon, Pennsylvania, New York. There are forty-eight States. Awards await the worst evidence.

EVERYMAN HIS OWN POPE OR THE POPE FOR EVERYMAN

800,000,000 Christians should be united in truth

BERTRAND WEAVER, C.P.

THERE are about eight hundred million Christians in the world, more than one third of the human race. And this third, by a *general* comparison with the two thirds that are not Christian, has a notable superiority from the standpoint of educational and cultural opportunity. Yet, the spirit of the press, the tone of public life, the attitude of governments, remain amazingly non-Christian.

A leading Protestant indicated the reason for this, when at the Second World Conference on Faith and Order, held at Edinburgh, in August, 1936, he declared that the weakness of Christianity sprang from "calling men to worship at rival shrines." These are the words of the Anglican Archbishop of York, and he became more explicit when he said that "if it was true that in its deepest nature the Church was always one, it was also true that today it was the so-called 'churches,' rather than any forces of the secular world which prevented that unity from being manifest and effective." Recognizing this salient fact, the World Conference having attempted, without success, to draft a common doctrine for Christianity, unanimously approved an affirmation, in which it was stated: "We humbly acknowledge our divisions are contrary to the will of Christ, and we pray God for unity."

In this country, the Episcopalian Bishop William T. Manning, after stating that "the Christian gospel was never more needed in this world," admitted that "the Christian church stands with its witnesses weakened and its message confused by the differences and divisions among Christians." Bishop Manning has called the disunion between Protestantism and Catholicism sinful. "We need all of us to realize," he declared in a sermon, "the sin of disunion, not only its practical disadvantages, its waste and its loss, but its sin."

Private Judgment or Infallible Doctrine

Some of the leading Protestants in the world talk thus of the reunion of Christians while ignoring the one factor which only the unrealistic would be expected to ignore. Reunion is a question of doctrinal agreement, and every seeker after reunion must accept as a fundamental assumption that the most preposterous of all visionary dreams to four hundred million Catholics is that the Supreme Pontiff could or would relinquish the smallest part of his infallible teaching authority. I use the word *would* disjunctively because, even allowing the impossible hypothesis that the successor to Saint Peter were in a position to compromise on matters of doctrine, to do so would be to meet confusion with chaos.

There are but two ways of looking at doctrine. You either accept it on authority or you accept it as a conclusion reached privately. It is only sensible to judge these methods by their fruits. The first has given us the spectacle of a cohesive unity in doctrine of four hundred million persons. In view of the universal tendency of mankind to disagree on political, economic, social and, above all, religious questions, this unity must be regarded as the most striking phenomenon in the history of the race, a phenomenon outside the order of nature.

Chaotic Disunion Where All Are Teachers

Private judgment, on the other hand, has resulted in the existence of countless warring and contradictory "churches." When a Modernist, like Dr. Fosdick, warns "confused souls" against "authoritarian" religion, and a Lutheran, like Dr. Moldenke of New York, states that the Catholic Church "binds the consciences of its subjects," while "Protestants are bound only by the Bible," they always fail to show just what advantages there are in a religion that lacks authority or in a church that does not bind the consciences of its subjects. A church that has no authority over its subjects is not so much a church as a club. Dr. Fosdick and Dr. Moldenke implicity admit that they speak with no more authority than those who sit in the pews before them. Do Protestants generally realize that their ministers are passing on to them, not an authoritative statement of the Christian Revelation, but their own private opinions regarding it?

The *reductio ad absurdum* of private judgment is seen in an article by Albert C. Dieffenbach in the Boston *Evening Transcript,* entitled, *What Do You Mean, the Church?* The writer is objecting to the following remarkable statement by the editor of *Fortune:*

> There is only one way out of the spiral. The way out

is the sound of a voice, not our voice, but a voice coming from something outside ourselves, in the existence of which we cannot disbelieve. It is the earthly task of the pastors to hear this voice, to cause us laymen to hear it, or, if they fail to tell us, we, as laymen, are utterly lost. Without it we are no more capable of re-creating the world than we were capable of creating it in the first place.

To this, Dr. Dieffenbach rejoins with something that sounds like a Protestant lay manifesto:

> That position would be understood and accepted, it may be, by Catholics; but in Protestant churches, the laity quite as much as the ministry is the church, is of the "priesthood of all believers," and all these are brethren equal in station and under no pastoral authority. Protestantism is a religion of the laity. The Protestant church is the layman much more than it is the minister.

No Protestant clergyman, not even Dr. Manning, can challenge this legitimate deduction from the premise of private judgment. I mention Dr. Manning specifically because, if there is one church which retains the semblance of authority, it is the group loosely gathered under the name Anglican or Episcopal. That the Episcopal Church is founded on private judgment is evident in its public controversies on doctrinal matters. The judgments may be in one sense those of bishops, but they are those of individual bishops. It is possible, for instance, in the Cathedral of St. John the Divine, for a clergyman who believes in the Real Presence of Our Lord in the Holy Eucharist to receive communion at the hands of a clergyman who does not believe in this doctrine.

The Churches Have Abandoned Doctrine

To what a disastrous extent private judgment has watered down the doctrinal content of the Church of England was brought out graphically by the famous report on doctrine, which, after having been in process of preparation for fifteen years, was finally formulated in January, 1938. On the questions whether the Virgin Birth is fact or myth, whether or not Our Lord's tomb was empty on Easter Day, and whether the Gospel miracles should be taken as history or imagery, there was such a conflict of opinion in the commission that the report did not even suggest an answer. It required several months for the Anglo-Catholics to adjust their minds to this staggering revelation of the state of belief in the Church of England. When they had done so, they issued a manifesto in which it was stated:

> The report itself witnesses to the serious errors prevalent among us and bears unconscious testimony to the gravity of the present situation by the complacency with which it regards them. . . . Further, the report reflects the present trend of opinion by its general lack of reference to the authority and judgment of the church as a whole and by its constant appeal to speculative thought rather than to Revelation as a criterion in matters of faith. . . . Our greatest concern is with the liberty claimed by some accredited teachers to treat as open questions articles of faith universally received by the church, a liberty carried to such a degree of license as to amount in certain cases to virtual denial of the Godhead of Our Lord.

One would suppose that the results of four centuries of tug-of-war with the Bible, which has left only shreds of truth among the "churches," would have convinced those who hold the theory of private judgment of its absolute unworkability. That this theory is working toward the destruction of Christianity among non-Catholic Christians is evident to anyone who observes the spirit of indifference to all belief growing among Protestants. No Protestant is startled when a man like Dr. Charles M. Sheldon, author of the best-seller, *In His Steps*, states: "Religion, as I have understood it, is simply putting the teachings of Christ to work in every part of life. . . . It is not greatly concerned any more with theological and doctrinal definitions. Today, it is applying itself practically in human welfare." It is curious that, in this repudiation of doctrine, two fundamental doctrines are involved: the answer to Our Lord's own question: What *think* ye of Christ?; and What is the nature of man?

A Babel of Voices Drowns the Voice of Christ

This unchallenged declaration by Dr. Sheldon reveals strikingly that non-Catholic Christianity, to a great extent, has become nothing more than a vague humanitarianism. There is more and more airy talk about human welfare among non-Catholic Christians, as though humanitarianism were a monopoly of Christianity. When this zeal for the social betterment of his fellow men is the sum of a man's Christianity, he should be reminded courteously that it is something he has in common with many atheists and agnostics. One of the greatest needs today is emphasis on the fact that conduct depends upon *dogma*. No one has the right to speak of an ethical code unless he bases that code upon a creed. Christian ethics depend for their validity on Christian doctrine.

The impossibility for an individual Christian to get anything like a wide hearing for Christianity is illustrated by the reception accorded to the recent book by T. S. Eliot, *The Idea of a Christian Society*. Mr. Howard Mumford Jones, speaking of the vagueness of the author's argumentation, says that if Mr. Eliot "does not want to impose upon the state the authority of a set of Christian categories, he is forced to come out precisely where the liberals come out, whom he condemns. Strip off his ambiguities, and his essays are a plea for moral betterment." And would Mr. Eliot be so rash as to attempt to offer the authority of his set of Christian categories? Ralph Thompson, in a criticism of the book in the New York *Times*, ridicules Mr. Eliot's thesis as being subjective: "Either we follow Mr. Eliot's special convictions," he says ironically, "or we are literally and eternally doomed." Would these critics say that a Papal Encyclical offers no solutions but those proposed by liberals, or that it contains the subjective interpretation of the Pope? Mr. Eliot's book must of necessity resolve itself into a kind of Protestant encyclical. As such it can contain nothing more authoritative than the personal opinion of an individual.

If all Christians, who constitute so large a proportion of the world's population, knew and were able to give expression to a coherent body of arti-

cles of belief, we should not have to endure this liberalistic scoffing at the idea of a Christian society. No wonder they ask: "Why not still another alternative—for example, a Mohammedan society or a Buddhist society?" The discordant voices of the "churches" have made it almost impossible for the world to hear the Voice of Christ. This one evil result carries with it sufficient condemnation of that private judgment which is the root of this scandalous Babel.

The Movement toward Reunion

In December, 1935, twenty-nine leading Episcopalians, all but eight of them clergymen, caused a storm of controversy in the Protestant Episcopal Church by making an appeal to the Episcopal ministry for reunion with the Catholic Church. They declared:

> Protestantism, once the religion of by far the greater part of the American people is bankrupt ethically, culturally, morally and religiously. Its driving force, negative at best, has exhausted itself, and it has ceased to attract or inspire. The forces of the day have proved too strong for Protestantism, and it is disintegrating rapidly. . . . At home and abroad, the children of God are saddened and weakened by war, by race and class hatred, by capitalistic oppression and by proletarian revenge, by rampant nationalism and by a thousand other evils characteristic of a materialistic and irreligious age, the products of heresy and schism, the negations of Catholic ethics and philosophy. . . .
>
> Only in the irresistible strength of a divinely appointed unity can the inherent power of Catholic Christianity prevail against them. The brunt of the anti-Christian attack falls on Rome, for the enemy knows well where the center of Christianity lies. It is time for all Christians to see what the enemy sees so clearly, and be prepared to rally around Rome as the center of resistance against the anti-Christian attack.
>
> We must allow nothing to obscure the salient fact that Rome has been the center and heart of Christendom ever since the days of the Holy Apostles. Two Lambeth Conferences have asserted that we cannot think of reunion without Rome, nor can a Catholic Christian contemplate any other issue.
>
> The conversion of the world depends upon the visible unity of the Church of God, for Our Blessed Lord prayed "That they all may be one—that the world may believe," and He provided the means for the maintenance of this unity by the appointment of a visible Head of the visible Body: "Thou are Peter, and upon this Rock I will build My Church."
>
> History has shown that separation from this center of unity has always led the separated into further schisms. Reunion with it must result in the healing of all divisions.

In commenting on this plea, the *Living Church,* a Protestant weekly periodical described it as "a tragedy" which should be repudiated. To the Rev. Karl Reiland's comment that "the appeal was neither interesting nor important and they will get over it," the Church Unity Octave Council, the group which issued the plea, replied:

> In view of the fact that the appeal has but one basis, the will of the Divine founder of the Christian Church, and but one object, the fulfilment of that Divine will, it seems rather beside the point to state that it is "neither interesting nor important." It would be rather difficult from a Christian standpoint to discover anything more "interesting" or more "important" than the mind of Jesus Christ. If by "they will get over it" the author intends to imply the Catholic-minded Episcopalians will "get over" the burning desire for reunion or will cease to pray and work for it, he is sadly lacking in knowledge of the subject and of the men who compose the so-called Anglo-Catholic party.

The movement for reunion is even stronger in the Church of England. A few years ago there was presented for reading at the Church Assembly a document which stated:

> We are exactly 1,016 clergymen who have in these last eight years subscribed to the faith of the Council of Trent and pledged ourselves to preach it in our parishes. . . . Moreover, some 2,000 others are in sympathy with our aims and join us every year with their parishioners in a novena for the return of the Anglican Church to the Papacy.

Weighing carefully every word, one is merely stating a fact when he contends that the present complacency of Christians in the face of a disunited and weakened Christianity is a betrayal of Christ. One third of the human race, entrusted by Christ with all necessary means for combating error and immorality of every nature, stand in their factions, disunited and disarrayed before the corruption of capitalism, the inhumanity and godlessness of dictatorial political schemes—which are worse than the diseases they pretend to cure—and a general breakdown of moral standards, a breakdown that has led to the cancerous spread of private sin and public crime, to autocracy in governments, to racial and national hatreds, and to the frightful curse of a world war.

Only One Church Has the Right to Teach

The acceptance of the authority of the Pope has been called a remedy too absurdly simple for the cure of a complex and partly emotional disunity. Disunity is, indeed, far more an emotional than a reasonable situation. But what emotion, working toward disunion, can be as powerful in the heart of any man or woman worthy of Christ as the desire to see Him triumph in a world that has an utter need for Him, a world to which He wants to give Himself? And He will not give Himself except through His Church.

Private judgment has failed. It is directly responsible for the present weakened state of Christianity. It has dampened the fire that Christ said He came to spread upon the earth. It has given rise to hundreds of "churches" that speak, but speak without authority, "churches" in which those who claim to teach, teach with contradictory voices.

In this world crisis, it is the most evident duty of all advocates of private judgment to examine, without prejudice, the only possible alternative: the acceptance of infallible authority. There is the most urgent need for an examination of the claims of that Church, which for nineteen centuries has taught the Christian Revelation without change or error, that Church, which, to use the words of the Archbishop of York, "more than any other has known how to speak to the nations so that the nations heard." This is the only way in which the Will of Christ, "that they all may be one," can be fulfilled. This is for eight hundred million people the manifest Will of God.

COUNSEL FOR SAIREY AND THE CHIEF JUSTICE

JOHN WILTBYE

FOR the purpose of this investigation, I shall call her Sairey Gamp, for she looks like that lady, down to her umbrella. The first time I met her, I was sauntering along, admiring the twittering birds and the sunshine, at peace with all the world. Suddenly she appeared out of the void, it seemed, and like another Captain Kidd at the head of his pirate band, swarmed over my rails, with a tract in her hand instead of a scimitar, and asked me if I were saved. Reeling under the onslaught, I replied that I hoped I was, but I wasn't sure, and made my escape.

On another occasion, she backed me into a corner, and said that if I wasn't sure I was predestined to glory, *she* was sure that I was predestined to Satan, and something ought to be done about it. As I did not quite see what could be done about it, she gave me a packet of tracts, and assured me that if I read them prayerfully I might yet be rescued. I hesitated about shrieking for help; fortunately, a chance remark, most pat (yet of a ribald tenor, I fear) from one of the crowd that had gathered, caused Sairey to swing about like a brig, and in that moment I fled.

I saw Sairey from time to time thereafter, but as I saw her first, we never met again. I had quite forgotten her, until the colloquy which Chief Justice Hughes and a lawyer, representing Jehovah's Witnesses, staged in the Supreme Court on March 29, brought her back to my mind. It seems that some of the Witnesses had somehow gotten into the home of a Catholic family, apparently under the guise of entertaining them with some phonograph records. The records gave forth the voice of a preacher who asserted that the Bishop of Rome was the Man of Sin, and that the Catholic Church was an organization of racketeers, bent on putting the world under the rule of dictators. Naturally, the Catholic family did not find these records very entertaining, and some differences of opinion were expressed by all present, including the Witnesses.

The film is a bit blurred at this point, but the differences got into the Connecticut courts, which condemned the Witnesses. Thereafter, on the ground that the Witnesses had a right to go into a Catholic home and unleash a phonograph with the message that the Pope was the Man of Sin, etc., and that this right was protected by the Constitution of the United States, the whole matter reached that dread tribunal, the Supreme Court of the United States.

Chief Justice Hughes disagreed. He said he supposed that "these Catholics had some right of religious freedom themselves." He also supposed that "they have the right to be left alone, and not to be attacked with these scurrilous denunciations of their most cherished Faith." And turning to the lawyer for the Witnesses, he inquired: "What have you to say to that?" To give him due credit, the lawyer was brief. "I say we are right," he replied, with some acerbity.

But the Chief Justice was not satisfied. "You can hire a hall," he said to the lawyer. "You can hold meetings and distribute literature. Is that the same thing as going into a Catholic home, and delivering these attacks on their Faith? Is there no limit at all to what you think you can do when you think you are worshiping your God?"

"There is no limit, so far as this record is concerned," the lawyer snapped. After that, the Chief Justice appears to have left counsel to his fate. Counsel was counsel for Sairey, and his lot, "as far as this record is concerned," was linked with Sairey.

The Supreme Court has never been obliged, as far as I know, to consider a case that is exactly parallel. Yet the principles which are involved are fairly well settled. In the case of Watson *vs.* Jones (in 1871) the Court stated the rule when it said: "The full and free right to entertain any religious belief, to practise any religious principle, and to teach any religious doctrine which does not violate the laws of morality and property and which does not infringe personal rights, is conceded to all." By the Federal and State Constitutions, the freedom of the individual to worship Almighty God as his conscience dictates, in public and in private, is amply protected.

Yet, as Zollmann correctly observes in his excellent *American Church Law:* "It must not be supposed that everything which anyone may classify as part of his religious freedom will be protected. The exercise of this freedom is subject to the police power, in the sense that the civil authority has the right and duty to rule that certain outward acts are not protected by the constitutional guarantees, since in fact they destroy property, or disturb peace and good order, or in some manner violate the moral law." It need hardly be noted that the law will not concern itself with the individual's internal acts. He may think as he pleases about religion and its obligations, or about anything else. But when he begins to externalize his thoughts and convictions, he must take care not to invade the rights of his fellows, or of the state.

The application of the rule occasionally works hardships, for hard cases and cases on the borderline make hard law. But the application in most instances is fairly easy.

An outstanding case is that decided by the Supreme Court in 1889. The Mormon Church had publicly advocated polygamy as a religious tenet, and taught that it was the duty of every man of sufficient means to contract plural marriage. A Mormon who followed this precept was arrested and convicted, although his defense was his religious belief. But the Court held that religious belief cannot protect an overt act, made criminal by the law. When thereafter, the Mormon Church continued this teaching, its property was forfeited in a

later action and its adherents denied the right of suffrage. (Zollmann, p. 41. Ed. 1933.) In this decision, the Court based its ruling on the contention, according to Zollmann, that "our law, in harmony with Christian morality, extols monogamous marriages as the very basis of society, and considers polygamy as contrary to the spirit of Christianity, and of the civilization which Christianity has produced in the Western world."

The State courts have passed upon many cases in which religious liberty was alleged in defense. Some thirty years ago, it was held in Georgia that a preacher who in a crowded camp-meeting revival had rebuked in unseemly language a sinner before him, could not allege that his religion obliged him to convict this sister publicly of sin. In 1876, a Tennessee court held that a man who had induced people to pay him money for miracles to be worked at some future time, could be punished, even though he claimed that his action was dictated by the rules of his church and the urge of his conscience. According to the courts in many States, religious groups may not blow trumpets or hold meetings in the public streets, thereby preventing the streets from being used for the purpose for which they were built, even though such meetings are ordained by their religion. It has also been held commonly that religious belief cannot protect a parent who permits his or her sick infant child to die without medical attention, when this can be procured without unusual difficulty.

In general, the State courts have held that religious liberty cannot be construed to protect licentious or other acts in violation of morals, or acts which disturb the peace, good order and safety of the State. Whether the accused sincerely believes the religion he professes, or is an arrant hypocrite, is immaterial.

The case of the Witnesses stresses a distinction to which attention has often been called in the pages of AMERICA. The courts have held with unvarying uniformity that I may not exercise even an undoubted legal right in total disregard of the rights of my fellows. The Witnesses are legally entitled to preach the tenets of their religion, but this right does not entitle them to single out a private home as the place of preaching, against the will of the occupant. They have the right to preach, but the occupant of a home has the right to bar them from his home, and to eject them, should they by force or guile obtain an entrance. The legal issue does not present great difficulty.

Yet the distinction which the Chief Justice pointed out is ignored in an astonishingly wide circle, composed largely, I regret to say, of persons who seem to forget that Christ promulgated charity as the fundamental law of life. All over the world we have Sairey Gamps, for they seem to flourish when governments tend to dictatorships, and public standards of morals sink to a low ebb. No secular arm rescued me on my encounters with Sairey, but it is reassuring to know that in this country she can be properly suppressed; at least as long as the law of the Constitution is held in due respect.

SO! YOU'RE FROM THE WOODS OF MAINE!

RAYMOND A. GRADY

NEARLY all of my life, something less than ninety-nine years, I have lived in the State of Maine. Whenever I travel from its borders, I am asked where I come from, my speech is so peculiar! When I say that I am from the State of Maine—no real native will say that he is from Maine; he is always from the State of Maine—I always get the same response: "Oh! You're from the woods of Maine!"

It seems to be an ingrained, widespread belief that the inhabitants of my State exist in woods, in something close to primal savagery, sheltered by rude log cabins built in virgin forests. Night is made hideous by the awful howls of the wildcat and the Canada lynx. Bear and moose and deer, and lions and tigers for all I know, are supposed to roam unchecked, seizing the unwary native instantly he steps from the protection of his stockade.

A dear old lady asked me in all seriousness, one time in Chicago, if we had to hold our elections earlier than other States so that the natives could get in from the woods, cast their votes and be back again before the deep snows of our Maine winter had closed all the trails with impassable barriers. Now she came from Montana. While I do not care to cast bricks at a sovereign State, I doubt if we of the State of Maine could match her, tree for tree, or wild cat for wild cat.

I believe there are forests in this State, in the northwestern part. Very few of us would know, because it is a long way to get there, and even if a hardy person did explore that section, he would not find any human beings. Oh, he might find some mighty hunter from Boston, or he might come across the Boston hunter's guides beating the brush in a search for the lost nimrod. But nobody lives up there. The people live in villages, towns or cities, just as the people in your State do.

You do not find a native State of Mainer roaming around in our woods; any more than you find him climbing Mt. Katahdin. That is the next to the highest peak along the Atlantic seaboard. And Appalachians are always climbing it, or falling off from it, or getting lost around it. The State of Maine maintains a group of licensed guides and a few companies of militia for the sole purpose of rescuing Appalachians. In a good year, they will get a pretty fair bag. Occasionally, an enthusiastic Appalachian will lose himself so completely, or fall so thoroughly, that even the guides are useless. But for the most part, they catch the Appalachian at least on the first bounce. And he goes away home and writes a book about the woods of Maine.

I admit our misled Governors, politicians and Development Commissions are partially at fault

for the legend about the woods of Maine. For lo, these many years they have been advertising our vacation facilities. And in so doing, they, of course, stressed our million-odd lakes, our mighty mountains and our virgin forests. It is, perhaps, small wonder the outlander considers Maine as a place once inhabited by Blaines, Reeds, Fryes and Hales, but now a mere outpost of civilization, precariously held against the creeping liana, the tropic miasma and the encroaching Democrat.

Probably it is too late to do anything, for the citizen of Maine cannot eradicate the misunderstanding now. Always good-natured and long suffering, he has allowed himself to be placed in a false light. There is one thing he can do; one thing he must do if he wishes to keep his self-respect. He must not be bullied or coerced by his politicians, Bureaus or Commissions into adopting the dress which their advertising would lead the chance visitor into expecting. We must organize, brothers, before we find ourselves clothed in the skins of wild beasts. For that is the next step in the great campaign to make Maine woodsy.

SOUTHERN POMPANO, NEW ENGLAND ROAST

WHEN I am bored with life, or outraged at some piece of lunacy in the body politic, I like to read anything that Mr. Irvin Cobb has written. He makes me realize that the world is a pretty good place, and that his native Kentucky must be pretty nearly all right.

A short time ago I made a trip through the South. And I nail to Mr. Cobb's door my thesis: "Southern Victuals are Void and Without Form, and Darkness is Upon the Mind, as Well as Upon the Face, of the Cook!"

I went without an open mind. I was already prejudiced in favor of the Southern Mammy, the Corn Pone, the Chitlings, the Virginia Ham and especially, very especially, the Broiled Pompano, with which Mr. Cobb compares unfavorably such classics as ambrosia and nectar.

My awakening came in New Orleans, the home, if there is any home, of all that is best and finest in Southern cooking. I went, in company with another man and our respective wives, into one of the finest hotels there. The dining room was spacious and cool and immaculate. The waiters were the best of their kind. On scanning the *carte du jour* I found "Broiled Pompano" given a prominent place. With a howl of glee, I ordered that; it was a fish day, anyway; and if I *had* to eat fish, at least it would be the world's best.

I had hard work convincing my companions that they should do likewise. There was a strong scallop sentiment. But I pointed out that we were in the South; we were on vacation; we wanted to gather as much of the spirit of the land as possible; and Mr. Irvin Shrewsbury Cobb had recommended the fish in overlapping terms.

My other reasons made no impression; but all heads agreed that if Mr. Irvin Cobb said broiled pompano was all right, it could be nothing else. So we all ordered broiled pompano, and sat back in anticipation. When the fish was served, there was some little discussion between the other members of the party; but I was hungry and I am unnaturally impolite, so I forked into that fish. I had pried out a good sized mouthful before I noticed the aroma. And then, I firmly closed the fish up again and beckoned the waiter.

I tried to conduct the negotiations in a low voice, because I did not want to interfere with another's appetite. But before the waiter and I had finished our colloquy, my three companions had joined me, spiritedly. I said to the waiter, "Take this dish away." And he wanted to know in what respect the hotel had failed me, or the fish had disappointed me. I told him that the fish had indeed been cooked long enough, but hardly soon enough. That there was a distinctly high suggestion to it, and I did not care for high meats or high fish. He finally unbent to smell the fish; and across his face stole a look of utter rapture. He avowed it was a noble pompano, even beyond the standard, and hinted of adenoids and catarrh. I pointed to the singular unanimity at our table. He called our experience in question.

And then I demanded a plebiscite. I asked the foursome at a nearby table, as Southern gentlemen, to forget the Civil War and give an unbiased opinion on the dish, remembering that I was a guest of the Old South. They one and all agreed after thorough examination that the chef had done himself proud in preserving not only the beauty of the fish, but as well the delectable and natural aroma. It seems it was supposed to smell that way!

I was to discover later that the red snapper, another favorite dish of Mr. Cobb's, has an aroma even more penetrating and repulsive than that of the pompano. I was unable to find out anything to report on the corn pone, the chitlings, etc., because in this particular hotel they had never heard of them, and seemed to feel that if anyone wanted those Northern dishes they should stay in that section and struggle with them.

And any section of the country that handles lettuce in the loose and unthinking way the South does, cannot know anything of victuals. I can take my lettuce or leave it hidden under its mantle of mayonnaise. I have nothing against it, merely eating it when I want it. But I did rebel in Alabama when I discovered lettuce in a dish of soup. It was not a mere snip of lettuce, mind you. It was a whole leaf; a leaf off a good, sturdy plant. And I maintain, after these experiences and others similar, that the culinary art is better practised in other sections of this country than in the South.

However . . . come up some time, Irvin, and try our bean-pot roast.

NATIVE AMERICAN LAYMEN REDUCED TO PERCENTAGES

A study of the Catholics who have reached eminence

CLEMENT S. MIHANOVICH

THIS study of 2,137 eminent American native-born Catholic laymen, constituting 0.01 per cent of the total Catholic population in the United States, is based on data found in the *American Catholic Who's Who,* 1938 and 1939. Although there are no widely accepted criteria of eminence, the *American Catholic Who's Who* will serve as a fairly adequate standard. This procedure is by no means strange or extraordinary, for a similar policy was adopted by Sanford Winston in his study of the mobility of eminent Americans in the *American Journal of Sociology.*

From the information received through the biographies of eminent Catholic laymen published in the *American Catholic Who's Who,* definite trends were indicated which are significant to note because of the import that they might have on the future of certain aspects of Catholicism in the United States. This study includes data concerning the ages, education, occupations, marital status, age at marriage, and fertility of eminent Catholic laymen.

TABLE I

Ages of Native-Born Eminent Catholic Laymen

Age	*No. of E. C. L.*	*Per cent of Total*
Under 25	0	0
25-30	8	.4
30-35	46	2.2
35-40	131	6.4
40-45	187	9.1
45-50	330	16.0
50-55	311	15.1
55-60	290	14.1
60-65	277	13.5
65-70	227	11.1
70-75	126	6.1
75-80	69	3.3
80-85	43	2.1
Over 85	13	.6
No data	79	...

Ages. A cursory glance at Table I will immediately reveal that the individuals selected for recognition were not young. Only 0.4 per cent of the eminent Catholic laymen were in their twenties and 8.6 per cent were in their thirties. The greatest per cent was found in the 45 to 50 year group (16.0 per cent). The median age was 49 years. A contrast of the median age of eminent Catholic laymen, 49 years, with that of the average American male population, 27.2 years, will reveal a difference of 21.8 years between the averages of these two groups.

TABLE II

Education of Native-Born Eminent Catholic Laymen

Highest Education Received	*No. of E. C. L.*	*Per cent of Total*
Grade School	157	7.46
High School	151	7.17
College or University*	369	17.52
One degree	651	30.91
Two degrees	460	21.84
Three degrees	318	15.10
No data	31	....

*Attended college or university but did not receive a degree.

Education. 85.37 per cent of the native-born eminent Catholic laymen attended colleges or universities. Only 7.46 per cent ended their educations in the grade school, and 7.17 per cent in the high school. Of those who attended colleges or universities, 67.85 per cent completed their courses and received degrees; and 36.94 per cent of the total continued their education to receive more than one degree.

In addition to the education of these eminent laymen, a study was made of the number of honorary degrees conferred on them. Ninety-one have been so honored. One honorary degree was bestowed on seventy-eight men, two honorary degrees on eleven men, three honorary degrees on one man, and four on another. Therefore, 4.2 per cent of the eminent Catholic laymen were awarded extraordinary recognition.

TABLE III

Occupations of Native-Born Eminent Catholic Laymen*

Occupation	*Number*	*Per cent of Total*
Agriculture	13	.6
Forestry and Fishing	6	.3
Extraction of Minerals	23	1.1
Manufacturing and Mechanical Industry	143	6.7
Transportation and Communication	34	1.6
Trades		
Banker	116	5.4
Insurance	38	1.8
Real Estate	9	.4
Public Service	237	11.1

Professions		
Actor	14	.6
Architect	31	1.4
Artist	17	.8
Author	135	6.3
Dentist	18	.9
Draftsman	2	.1
Engineer	52	2.4
Lawyer	761	35.6
Librarian	12	.6
Physician	237	11.1
Educator	222	16.4
Radio	7	.3
Reporter	9	.5

*U. S. Census Bureau division of occupations.

Occupations. 79 per cent of the native-born eminent Catholic laymen were classified as professional men. Law claimed over one-third of all eminent men, and one-half of all professional men. Aside from the professions, the vocations next best represented were: Public Service with 11.1 per cent; Trade, 7.6 per cent; and, Manufacturing, 6.7 per cent.

The study further disclosed that the men in Public Service and Law tended to concentrate in the District of Columbia. California had a large portion of the bankers while New York and Illinois drew many of the manufacturers.

TABLE IV

Marital Status of Native-Born Eminent Catholic Laymen

Status	*Number*	*Per cent of Total*
Married	1,761	82.4
Widowers	41	1.9
Bachelors	335	15.7

Marital Status. The United States Census of 1930 reported that among the males in the general population 60 per cent were married, 4.6 per cent widowed, and 34 per cent single. It is evident, therefore, that 22 per cent more of the native born eminent Catholic laymen are married than of the average male population.

TABLE V

Age at Marriage of Native-Born Eminent Catholic Laymen

Age at Marriage	*Number*	*Per cent of Total*
Under 20 years	12	.7
20-25	249	15.2
25-30	687	42.1
30-35	414	25.3
35-40	165	10.1
40-45	58	3.6
45-50	30	1.8
50-55	13	.8
55-60	2	.1
Over 60	4	.3
No data	167	....

Age at marriage. 42 per cent of the married eminent laymen married between 25 and 30 years of age, and 25 per cent married between 30 and 35 years of age. Thus, over two-thirds of the eminent men married between 25 and 35 years of age. Only one per cent married after 50 years of age, and less than one per cent, 0.7 per cent, while in their teens. The median marriage age was 32 years. The median marriage age of male citizens of the United States is 25.6. Thus, the small families of eminent laymen may be due to their late marriages.

TABLE VI

Fertility of Native-Born Eminent Catholic Laymen

Number of Children	*Number of Cases**	*Per cent of Total Number Married*
0	510	28.4
1	236	13.1
2	283	15.7
3	283	15.7
4	204	11.3
5	127	7.1
6	77	4.3
7	38	2.1
8	17	.9
9	9	.5
10	5	.3
Over 10	10	.6

*"Number of Cases" designates the number of married eminent Catholic laymen.

Fertility. Native-born eminent Catholic laymen who are or were married had an average of 2.3 children per family. 28.4 per cent of these married men were childless, and only 15.8 per cent had more than four children.

The data contained in the six tables may be used to draw a number of interesting deductions:

1. Eminence is achieved comparatively late, for most of those selected for recognition were not young. The median age was found to be 49 years. This might be due to long years necessarily spent in preparation for a profession or vocation.
2. There seems to be a positive correlation between eminence and education, for 85.37 per cent of these eminent men attended colleges or universities.
3. The eminent Catholic laymen are predominently professional. Although no one will deny that a training in law might serve as a good preparation for almost all professional aspects of social life, the emphasis on the law profession is, in the opinion of the writers, disproportionate to the immediate needs of Catholicism in the United States. It is evident from Table III that there is a deficiency of eminent Catholic writers.
4. Table IV would lead one to conclude that there is also a correlation between marital status and eminence, since 84.3 per cent of the eminent laymen are or were married.
5. The late marriage age of eminent men, 32 years, may be attributed to the long years needed for establishment in a profession or vocation.
6. According to the United States census reports for 1930, the average American family consisted of 4.1 persons. On the other hand, the average size of the family of eminent Catholic laymen is 4.3 persons. There is, therefore, no real difference between these two groups of families. But if we remember that the average American family is not large enough to maintain a stable population, and that the average family of eminent men is almost identical in size to the American, it may be safely stated that the eminent men are not reproducing as sufficiently as desirable.
7. This study further revealed that there is a sore need for a Bureau of Statistics for the Catholic Church in America. A study similar to this one made by such a bureau and extended to include all Catholic laymen and laywomen would be of inestimable value. It would make authentic material available where now there can only be conjecture.

CHRONICLE

THE ADMINISTRATION. The German penetration of Scandinavia will cause a great many Americans to think about the war's potentialities, President Roosevelt said in reply to a query whether "the war had been brought closer to the United States." . . . Declaring addiction to narcotics is a disease rather than a crime, Mr. Roosevelt vetoed the bill requiring the mandatory deportation of aliens guilty of sabotage, espionage, or of selling narcotics, and those committed to institutions as drug addicts. The President objected to the latter provision only. . . . In a note to Mexico, Secretary Hull recognized the right of a sovereign State to expropriate property, but insisted that such appropriation was not legal unless accompanied by "adequate, effective and prompt compensation." Mr. Hull urged arbitration of the Mexican seizure of American-owned oil properties and the settlement of other claims of American citizens against the Mexican Government. Mr. Hull pointed out that at the very moment Washington was suggesting a meeting of representatives of the two Governments to adjust other Mexican seizures, Mexico expropriated American oil properties valued at many millions of dollars, "for which no payment has been made and for which there is no present prospect of payment . . . nor is the statement that the decision of the Mexican courts should be awaited by any means reassuring. . . . During the last twenty-five years, one American interest in Mexico after another has suffered at the hands of the Mexican Government. . . . This treatment of American citizens, wholly unjustifiable under any principle of equity or international law, is a matter of grave concern to this Government.". . . In what was interpreted as a move to prevent Germany from claiming control of Norwegian and Danish holdings in the United States, President Roosevelt forbade by executive order transactions in foreign exchange, transfers of credit, export of coin and currency as far as they involve property in which Norway or Denmark or their nationals have any interest. . . . Mr. Roosevelt extended the combat area in which American citizens and ships may not enter to include waters west and north of Scandinavia, and certain waters bordering Soviet Russia.

CONGRESS. By a vote of 42 to 37, the Senate passed the Reciprocal Trade Agreements Act, extending for three years until June 12, 1943 the President's power to make foreign trade treaties without Senate ratification. . . . The House voted $784,999,094 for the War Department 1941 Supply Bill, after cutting $68,357,660 from the budget estimate. The measure was sent to the Senate. . . . President Roosevelt indicated he had no enthusiasm for measures like the Logan-Walter Bill, now before Congress. The Logan-Walter Bill seeks to permit court reviews of rulings of quasi-judicial agencies of the Executive Department of the Government and to prescribe uniform procedure in these Executive Department commissions and boards. Most of the quasi-judicial agencies are not bound by rules of evidence, frequently permit hearsay testimony, and have been widely accused of assuming powers which Congress never gave them. While critical of some features of the Logan-Walter Bill, Representative Celler said: "Some remedy is essential, for, otherwise, we shall drift into some sort of executive domination, if not totalitarianism, with a complete subordination of the legislative and judicial branches of the Government to the executive branch.". . . The House approved contempt citations against Thomas F. P. O'Dea, Philip Frankfeld, Albert Blumberg, Communists who failed to answer questions of the Dies Committee. James H. Dolsen, former Pittsburgh WPA teacher, and George Powers, Communists, were previously cited. Agents of the Dies Committee, aided by Philadelphia police, seized documents from the Philadelphia Communist headquarters. Judge George A. Welsh requested the Committee to make no use of the Communist records until he ruled on Communist allegations that their civil liberties had been violated. The Committee, however, placed the documents in its official record. The documents showed Communist activity in many organizations, including the League for Women Shoppers, Mr. Dies declared. Judge Welsh, in Philadelphia, ordered the arrest of the Dies aides and a Philadelphia police official involved in the seizure of the Communist records. Mr. Dies asserted his Committee in appropriating the documents had been careful to follow a Pennsylvania law upheld by the State Supreme Court. . . . Chairman Dies assailed Attorney General Jackson for dismissing indictments against seventeen individuals in Detroit accused of recruiting for the Red army in Spain.

WASHINGTON. After the Federal Communications Commission revoked its order permitting experimental commercial television broadcasts to begin September 1, James L. Fly, FCC Chairman, took to the air, warned the public that television receivers purchased now might be useless in a year. His statement was disputed by television authorities. Said Senator Lundeen: "A new industry is being throttled by a Government bureau exercising power never granted by Congress.". . . When Gordon Conant, Attorney General of Ontario, in a speech told Canadians it was their duty to do everything possible to draw the United States into the war, Secretary Hull remarked that nondescript utterances of minor officials abroad do not influence

Washington policy. . . . Former Representative John O'Connor revealed he had helped prevent a thorough investigation in 1934 of the charges by the late Dr. William A. Wirt that a group of New Dealers were plotting to overthrow the established social order of the nation and substitute a planned economy. . . . Edward J. Barrett, State Auditor of Public Accounts of Illinois, used lists of recipients of old-age assistance to send out letters asking votes for himself and other candidates, the Social Security Board disclosed. . . . The Credit Easement Bill, likely to be acted on soon by Congress, was conceived by Left Wing groups in the Department of Agriculture and sold to Secretary Wallace, according to Paul Mallon, Washington correspondent. The bill may result in one-third of the nation's farms passing into Government hands.

AT HOME. Governor Lehman of New York signed the Coudert-McLaughlin Bill permitting public-school pupils certain periods of absence during school hours for religious instruction. Fears that the bill "violates principles of our Government," are groundless, the Governor said. . . . The national convention of the Socialist party, meeting in Washington, nominated for the fourth time Norman Thomas as its candidate for President. Maynard C. Krueger, of the University of Chicago, was named Vice-Presidential candidate. . . . The trial of the seventeen men, some of them members of the Christian Front, accused of conspiracy to overthrow the Government, began in New York. . . . In the Illinois Presidential primaries, Mr. Roosevelt won a sweeping victory over Vice President Garner. Mr. Dewey ran unopposed. In Nebraska, Dewey defeated Senator Vandenberg, while President Roosevelt ran without opposition. In the Nebraska primary, Senator Burke was defeated for renomination as the Democratic Senatorial candidate. . . . The 28,000,000th Ford automobile was manufactured.

WAR. On April 8, Great Britain and France announced they had mined three areas in Norwegian territorial waters. The mines were calculated to prevent German vessels from using these waters and thus avoiding the Allied blockade. . . . Norwegian Foreign Minister Halvdan Koht protested to London and Paris, charged the Allies with "an open breach of international law," demanded immediate removal of the mines. . . . A huge fleet of German warships and troopships passed, on April 8 and 9, through the Great Belt into the Kattegat and Skagerrak on their way to Norway. Early in the morning of April 9, German troops commenced crossing the Danish frontier, and occupied Denmark. The Danish Government yielded under protest, ordered its people not to resist. A few slight conflicts occurred between Danish and Reich soldiers, but ceased when the Government's order became known. Last May, the Germans and Danes signed a non-aggression pact. . . . After overcoming Norwegian resistance, German soldiers debarked in Norwegian ports, began occupation of strategic Norwegian positions. Berlin claimed that Oslo, Narvik, Trondheim, Bergen, and other points had been occupied by Reich columns. . . . A pro-Nazi Norwegian Government announced itself, but the real Government of Norway refused the German demand that this pro-Nazi regime be recognized, moved from Oslo to Hamar, notified Berlin a state of war existed between Germany and Norway. . . . The German press asserted some of the invading German forces had been transported to Norway by plane. . . . In London, Prime Minister Chamberlain announced the Allies would dispatch the fullest aid to Norway. "Powerful units of the fleet are at sea," the Prime Minister said, asserting the German operations commenced before the announcement of the Allied mining. . . . A series of naval engagements between German and Allied warships began off the coast of Norway. . . . Allied and Reich planes battled over Norway. . . . On the Danube, Rumanian police halted a fleet of dynamite-laden British barges. Berlin contended the British intended to sink the boats and block the river, essential for Germany's supplies. Britain retorted the dynamite was for sinking her ships should the Reich invade Rumania. Later three Danube River boats transporting German supplies were sunk, following interior explosions. . . . Iceland, which, though independent, had the same king as Denmark, decreed it would assume powers formerly held by King Christian X of Denmark.

FOOTNOTES. On April 5, London informed the Norwegian and Swedish Ministers to London that any further inroads on Finland by Russia would be considered as imperilling the Allied cause, and that the Allies would not be indifferent if Sweden and Norway permitted extension of German or Russian power in their territories. . . . Premier Reynaud of France declared the German attack on neutrals must cause every neutral, particularly the United States, to reconsider its position. . . . Cardinal Verdier, Archbishop of Paris, died April 9. . . . The Vatican radio, asserting that the Nazi anti-Catholic campaign was continuing, disclosed that in Innsbruck and the Tyrol, from March, 1939 to the present, twenty-nine churches or chapels were closed, three priests put in concentration camps, 100 forbidden to teach religion in schools, fifty-two Catholic schools suppressed, seven convents seized, many Catholic organizations disbanded and their properties confiscated. 150 additional Catholic publications were suppressed. . . . France welcomed the American volunteer ambulance unit. Said the *Figaro*: "These men in the World War proved to be the advance guard of the A.E.F." . . . Referring to the anti-God campaign of the Soviets in Russian-occupied Poland, Cardinal Hlond declared the Reds are striving to degrade the clergy and to educate the young people in atheism. As an instance of the Soviet activity, the Cardinal told of a large Catholic school at Rozanystok where the Russians put an end to religious instruction, forbade attendance at church, turned the chapel into a cinema.

THE COMMUNIST'S RIGHTS

THE Dies Committee is doing a work that needs to be done, and for the most part is doing it well. Hence we deeply regret the Committee's seizure of the records of the Communist Party in Philadelphia. We do not profess to know all the details of this raid. We can only take the explanation released to the press by Chairman Dies, and we find it highly unsatisfactory. Mr. Dies assures us that the raid was "undertaken legally under a Pennsylvania search-warrant, and a subpoena issued by the House of Representatives."

The effect of Congressional subpoenas has been disputed ever since Congress began to issue them. Mr. Dies evidently thought that a subpoena would be insufficient without a State search-warrant served by the Philadelphia police. But a dubious writ is not strengthened by adding to it a warrant of no validity at all. It surely cannot be assumed that a local search-warrant can justify the seizure of papers which,in this instance, filled twelve packing-boxes, and their removal to a point outside the State, where they could be copied or photographed at leisure.

Why bring to Washington even the shadow of the Ogpu?

To state the matter plainly, the Communists have a grievance, and a right to redress. The defense of good order by methods that are disorderly is intolerable. The law that cannot be enforced, except through lawlessness by public officials, is no real law, and should be wiped from the books. Violation of law by an individual is bad, but infinitely worse is lawbreaking by men sworn to enforce the law. Unless checked at the outset, such conduct leads to disrespect for law, and tyranny. As Federal Judge George A. Welsh said in ruling on a motion to hold the raiders for trial in the proper courts: "I can only fervently hope that we in this country do not sacrifice liberty on the altar of patriotism."

The Communist should not be conceded his civic rights as a grace. It is the duty of the State to protect every citizen in the exercise of these rights, not because he is a Democrat, a Republican, or a Communist, but because he is a citizen. It is further a duty of good citizenship to protest emphatically when the Government, State or Federal, invades the rights of any man, in high station or in low. We do not really cherish liberty unless we cherish it for our neighbor as well as for ourselves.

Nor should it be forgotten that even the man accused of treason, or other heinous crime, has rights which must be scrupulously respected. Otherwise, we might as well dispense with the Constitution and the courts, and allow officials to punish as they see fit. Communists hold up for admiration a country which denies not only man's rights as a citizen, but his rights as a human being. That is not the fundamental reason why the rights of the Communist should be respected. But it is a reason worth thinking over.

As for Mr. Dies, we hope that he will order no more Philadelphia raids.

EDITO

OUR WOES

OUR taxes are high, and will probably be higher. Our bus and street-car service is unsatisfactory. Our city administration is in the hands of brainless oafs, and our State and Federal Governments are not much better. The butcher palms off on us the meat he can't sell to our neighbors. Our cook ought to be in charge of a public incinerator. Our in-laws are more of a pest than they ever were, and the landlord refuses to fix that leak in the roof. If these are your woes, and if they are multiplied tomorrow, thank God for your blessings. *For this country is not at war.*

THE END OF INT

AS yet, we do not know what plans and stratagems are in progress to explode that powder-mill of Europe, the Balkans. Possibly the story of the invasion of Norway and the taking over of Denmark by the Germans, which a startled world read on the morning of April 9, is a device to distract the attention of the Allies. In any case, it has distracted the attention of the world, and saddened it. The sudden turn of events has brought these Northern countries into the theatre of war, and has destroyed our hopes that their neutrality and safety might continue to be protected by international law.

Unfortunately, international law has become little more than a phrase. The opinion of an American columnist who said that international law justified "anything you can get away with," is not far from the truth. The Roman adage that in time of war law is silent, still holds, even for domestic law. During the War between the States, we Americans were taught that truth, and the lesson was repeated when the United States become involved in the World War. In war time, law is set aside for expediency, and governments conceive it their duty to pursue any policy which seems calculated to destroy the enemy. Justice and charity then yield to the law that might makes right.

If the written law can be thus disregarded, it is to be expected that international law should suffer no better fate. For international law, noble in the ideals and purposes of those who strive to formulate it, is not set down in books as a standard to which all can refer, nor can

[EDITO]RIALS

BROADCASTING

THE Ditter bill to limit the authority of the Government over the radio ought to be passed, but will probably end in the waste-basket. The bill deprives the Government of authority to revoke licenses without a hearing, makes the life of a license three years, instead of one, and forbids the President to take over the radio stations on the plea of "national emergency." The authority exercised, and still more, the authority claimed, by the Government can hardly be reconciled with the constitutional guarantee of free speech. Which is supreme? Washington or the Constitution?

[I]NT[ERN]ATIONAL LAW

even those sections of it upon which men of good will in all nations are agreed, be enforced by courts. Had the world followed the counsels of Benedict XV and Pius XI, it might today appeal with confidence to international law. But after the World War, the will of one set of nations prevailed, and today international law is but an ideal, reverenced by the good and the wise. It is not a law universally recognized as imposing limits upon all nations, and enforced for the common good of mankind.

Dispatches censored by the German and British Governments respectively, and published by the American press, show that henceforth not even lip-service will be paid to the ideals of international law. At the moment it is impossible to judge between the claim of Great Britain that Germany, by her disregard of international law, forced her to mine the neutral waters of Norway, and the counterclaim of Germany that this action by Great Britain compelled her to protect her interests by seizing Denmark and attacking Norway. But it is clear, at least according to the London *Daily Mirror,* that "the mining of Norway's waters is frankly a breach of international law."

As Pius XI said three years ago, it is impossible to look to the chancelleries of governments, and find hope for peace. The devices of man give us no ground for hope. With the venerable Pontiff, now with God, and with Pius XII, we must turn to God, the Governor of all nations, and with contrite hearts, beg His protection.

AS RELIGION WANES

ONE reads with dismay a thoughtful article in the London *Month* for March, 1940, *The Future of Christianity in Great Britain,* by the Rev. F. Woodlock, S.J. We have grown accustomed to think that while Christianity, for reasons well known to us, was on the wane in this country, exactly the contrary was true in Great Britain. Father Woodlock gives us cogent reasons why this opinion must be revised. England shares our deplorable state, and for precisely the same reasons.

Instances, all interesting to Americans, are cited by Father Woodlock. Two years ago, Professor C. E. M. Joad, lecturer in philosophy at Birkbeck College, London, invited his students, young men and women, to answer on a slip of paper, without giving their names, two questions: "Do you believe in God?" and "If you have no religion, do you sometimes feel the need of one?" He reported that his classes were "100 per cent atheist." One pupil, a girl, admitted that she occasionally felt a need of religion, but only when she was "depressed." More recently, the same professor wrote that "the vast majority" of young people "make no contact with organized religion; so far as they are concerned it might never have existed."

Further citations indicate that indifference to religion exists among all classes, high and low. In the county of London, out of about 7,500,000 people, some 400,000, or about five per cent, have any attachment to any place of worship. Figures disclosed since conscription began show the fact, often noted in the United States, that while only a small percentage of men have any affiliation with a religious organization, a still smaller percentage of those who claim connection with a religious denomination, have any real knowledge of religion. In the World War, only about eight per cent of the English troops, and twenty per cent of the Scottish, admitted membership in some church. It was said in a formal report, published in 1918: "The ignorance of the army in religious matters is colossal. . . . The message of Christianity has clearly never reached the majority of the men at all." In 1940, this ignorance is still colossal.

These sad facts can easily be paralleled in the United States. Americans, at least those who are Catholics, know why religion has fallen to so low a state, but it will be well to allow this reason to be put in words by the Anglican Bishop of St. Albans. "It is a grim fact, as you, sir, remind us," the Bishop wrote to the editor of the *Times* on February 21, "that 'in a country professedly Christian, and a country which at the present moment is staking its all in defense of Christian principles, there is a system of national education which allows the citizens of the future to have a purely heathen bringing up.' These are strong words, but they are true, and need saying." The occasion of the Bishop's letter was a leading article in the *Times* for February 17 which drew attention to the distressing fact, noted when the city children were taken to the country at the beginning of the war,

"that large numbers of town children are being brought up with no knowledge of religion at all."

Well may we in this country reflect upon the warning of the *Times,* for it indicates the remedy we must apply in this country, and speedily. "The highest of all knowledge must be given frankly the highest of all places in the training of young citizens. It will be of little use to fight, as we are fighting today, for the preservation of Christian principles, if Christianity itself is to have no future, or at immense cost to safeguard religion against attack from without, if we allow it to be starved from within."

That states the case exactly. If we bring up a majority of our children under an educational system which even a well-bred pagan would have scorned, then, humanly speaking, a country once Christian will soon cease to be Christian. A school system without God is the surest means of creating a nation without God.

Father Woodlock quotes the editor of an Anglican journal who writes that Shaw, Wells and Bertrand Russell "have in their lifetime done more to shape the mind of their generation than all Churchmen together." We too have suffered from the same baneful influences. Even more shocking than the appointment of Russell to a chair in an American municipal college is the support given Russell by the departments of philosophy in ninety-two of the largest American colleges, and by associations representing probably a majority of the faculty members in all our secular colleges and universities. This support shows that what we misname "higher education" is not unwilling to put young students under the direction of men whose moral standards are lower than those of the stews.

"The highest of all knowledge must be given frankly the highest of all places in the training of young citizens." Catholic schools give it that place. Americans who believe that Christianity and the civilization, which falls as Christianity ebbs, are worth saving, must assign religion the same place in their schools as well. Otherwise we face ruin.

THE WAGNER ACT

EVERYONE agrees that the Wagner Act must be amended. But William Green rejects the John L. Lewis amendments, and Mr. Lewis rejects the William Green amendments. Congressman Norton scorns Congressman Smith's amendments, and Congressman Smith thinks that the Norton amendments will make a bad case worse. Our own opinion is that the Smith amendments will make the Wagner Act what it was planned to be, and never was.

We particularly dislike the apparent determination to ram the Norton amendments through Congress, very much in the style that was in favor in 1933, when Congress passed dozens of bills not even read. The attempt, if successful, will do labor no service. The public is getting tired of a law which, as it has been administered, stirs class hatred by favoring one group in the industrial world and discriminating against all others.

STRENGTH THROUGH TRUTH

IT will help us to remember that the words of Our Lord, recorded in the Gospel for tomorrow (Saint John, xvi, 5-14) were spoken on the night before He died. Our Lord had refreshed the Apostles with the Sacred Banquet of His Most Precious Body and Blood. He had given them an example of Divine humility in washing their feet. Then, loving His own to the end, He addressed to them the Divinely beautiful and comforting words which we know as His Discourse at the Last Supper.

At this time, the Apostles were still weak and wavering. Despite Our Lord's teachings, they had much to learn about the real nature of His mission, and while they loved Him, it was in their own way, and not with the unfaltering love they were to give Him in the years to come. That very night, one of them was to betray Him, another to deny Him, and all save one to abandon Him in His hour of peril. The burden of Our Lord's Discourse, therefore, was the necessity of union with Him through Faith and love, and of union with one another as His followers and witnesses. Yet, even while comforting them, He told them clearly that they would not always have Him with them, since He must "go to him that sent me." To lessen their grief at this parting, He promised to send them the Paraclete, their advocate and helper to teach them "all truth."

The meaning of this promise was quite clear to the Apostles. Earlier in His Discourse, Jesus had spoken of the Paraclete as "the Holy Ghost" sent by the Father, Who would "bring all things to your mind, whatsoever I shall have said to you." If, then, it be asked why the Apostles, since they understood Our Lord, did not all stand by Him in His Passion, the answer must be that the Holy Ghost, the Paraclete, had not yet come to strengthen them. This fact, too, will explain why the Apostles, even at the moment of Our Lord's ascension into Heaven, could anxiously ask Him about the establishment of an earthly Messianic Kingdom. The Spirit of Truth Who was to be their Advocate and Witness, and was to make them advocates of the truth and witnesses to it throughout the ages had not yet come to them.

The Paraclete has been given to us, but we realize that we often are silent, when we could be advocates of Divine truth. We realize even more keenly that while we may in words be witnesses to Christ's truth, our lives often are at variance with what we say. The Paraclete has been given to us, but we have not welcomed Him; we have turned from Him, and have often grieved Him by sin. The Holy Spirit has so little influence in our lives that we are almost like those disciples at Ephesus who, when Saint Paul asked them, "Have you received the Holy Ghost, since ye believed?" answered: "We have not so much as heard whether there be a Holy Ghost."

The Holy Spirit yearns to give Himself to us. May we never grieve Him, our Advocate, our Witness, our Helper in life, and in that dread moment (to come sooner than we think) when we stand at the portals of death.

CORRESPONDENCE

LONGFELLOW

EDITOR: After reading William Lucey's article (AMERICA, March 30) on Longfellow's *Kavanagh,* I blew the dust off said literature and sailed into it. My audible conclusion upon finishing the yarn reads so: "Thank God, Henry, you stuck to poetry!" So put me down please as the "ig-a-rant" soul Hawthorne must have had in mind when he "warned Longfellow not to be surprised if the world did not see what he did in this work of genius."

Judging according to the canons of good writing, I believe the thing is amateurishly done, drips with unnecessary and too unctuous verbiage, cries to Heaven for sequence and balance and so forth, and so forth. But who am I? My reading rarely goes beyond the funnies.

Does Mr. Lucey shake his fist with me in fightin' Irish style at H. W. L. for the explicit crack flipped (although perhaps pardonably because of ignorance, etc.) at the Church in the "key-stone chapter," when Henry wrote of Arthur's apostasy in this fashion:

> Reason began more energetically to vindicate itself. The search after truth and freedom, both intellectual and spiritual, became a passion in his soul, and he pursued it until he had left far behind him many dusky dogmas, many antique superstitions. By slow degrees, and not by violent spiritual conflicts he became a Protestant. Out of his old Faith he brought with him all he had found in it that was holy and pure and of good report. Not its bigotry and fanaticism, and intolerance.

Now really, Henry! Still you'll always have a warm spot in this hardened bosom for the little thing you did called *Evangeline*! ....

Newton, Mass. R. A. C.

GOOD FRIDAY

EDITOR: I was quite interested in the question raised by your correspondent, who asked (April 6) "whether in any of the places where the three-hour closing is observed, the Mass of the Pre-sanctified is celebrated between 12 and 3."

I have had the privilege of having the Mass of the Pre-sanctified for the fifth consecutive year, starting at 12 o'clock. The three-hour closing is quite generally observed in Cincinnati and the Mass has been well attended and the opportunity appreciated; in fact, the Mass is said at noon in quite a number of the churches of the Archdiocese.

Cincinnati, Ohio

RT. REV. R. MARCELLUS WAGNER

EDITOR: Ten years ago our Catholic Welfare Council of Hammond asked the Ministerial Association if they would join with us for the three-hour closing on Good Friday. About 300 men, Catholic and Protestant, went to every merchant and succeeded. Five years ago, the Merchants Association passed a resolution to close and since then we do not need to see them individually.

Four years ago we started the Tre Ore with the Mass of the Presanctified at 12 o'clock. It was solemn and we sing the Passion, and, at the Adoration of the Cross, all come and kiss the cross, which is placed outside of the Communion rail. It takes a long time, over an hour, but is very impressive. After the Mass there is a sermon and then the Stations, which lets all the worshipers out of the church just at three.

About 200 feet from our church the Methodists have union Tre Ore. The Lutherans have their services in one of the theaters. When the people leave these three places, it fills the stores, so that the merchants do a very good business. We have about 1,300 to 1,400 in our church.

Hammond, Ind. RT. REV. F. J. JANSEN

EDITOR: Our Franciscan Mission Santa Barbara and Jesuit Church of Our Lady of Sorrows this year varied the Three Hours by omitting the heretofore customary Tre Ore in favor of the Mass of the Presanctified and devotional exercises. In both instances this change was previously announced and attendance gained notably over that of former years.

Closing for the Three Hours is not general hereabouts, but usually those who so desire are allowed leave to attend church services.

Santa Barbara, Calif. ANDREW B. LOPEZ

LITURGICAL

EDITOR: Anthony Dunn's article, *Music Worthy of the Temple* (AMERICA, April 6), deserves a triple "Amen" in its denunciation of slushy hymns that make one squirm (at least mentally) in his pew. In addition I believe that he echoed more than my sentiments when he also deplored the public use of elaborately rhetorical, ultra-pious prayers as being too discouraging and emotionally exaggerated for the average Catholic.

A case in point are the prayers frequently used in many churches for public Way of the Cross which, in my opinion, no less than an officially canonized Saint could say honestly without feeling like a hypocrite when he left the church. I should like to add my second to Mr. Dunn's plea for prayers with a more missal-like dignity and simplicity that any man can say whole-heartedly and unashamed.

If our prayers, hymns and statuary could attain real liturgical simplicity by eliminating so much tawdry ostentation, the results would be appreciated by both Catholics and their non-Catholic friends who attend services with them.

Michigan J. M. R.

LITERATURE AND ARTS

MUSIC MAY COME FROM THE WORDS

JOHN LaFARGE

WHETHER words or music come first, the question raised by Father Feeney in last week's AMERICA, is not a mere hen-and-egg conundrum. It affects our views of poetry, literature and music. I am not attempting to solve the problem that Father Feeney and Theodore Chanler have been wrestling with, such as trying to set English words to music. But their worries roused in my mind another train of ideas, which may, in the long run, bring more light to composers or song writers.

The problem, as I see it, arises not so much from the nature of language as from the nature of the modern language, particularly from that most toneless of all modern languages, the English. The English language has a wealth of rhythm and cadence. If it did not, we should have none of the wonders of English poetry. In England and Ireland, when it is spoken at its best, there is even some tonality—a rhythmic raising and lowering of the voice's pitch. But with all this, song and speech remain divorced for the English language. The English-speaking nations have ceased to be a singing people. They talk, speak and read. Talking, speaking and reading have developed their own cadences and accents, which in turn, are transferred to poetry. These are subtle, rich and with emotional appeals all of their own. In Shakespeare they became a great organ, with a thousand stops and a million keys. But it is not the organ of song. The difficulty of setting English words to music, or music to English words, comes from the very perfection of this development. The more the conversational quality of English has been perfected, the further the language is from song. It follows, therefore, that when poetry cultivates riches which belong to the conversation-phase, rather than the song-phase of language, the less appropriately can it be adapted to musical tone and rhythm. If there is doubt of this, try putting to music something by Gerard Manley Hopkins! Fully developed poetic harmonies are as independent of music as an architectural tracery.

Nor is it different in French, as when poetry draws upon the language which has become developed and cadenced for purposes of conversation and exchange of subtle ideas. Folk-song French still takes readily to music, and you can sing as easily of the virtuous King of Yvetot as you can talk of him:

Il faisait ses quatre repas
Dans son palais de chaume;
Et sur son âne pas à pas
Parcourait son royaume.
Joyeux, simple et croyant au bien
Pour toute garde, il n'avait rien qu'un chien.
Oh, Oh, Oh, Oh, Ah, Ah, Ah, Ah!
Quel bon petit roi c'était là-Là, Là.

Because the Germans are a constantly singing people, they have preserved the folk-song language so that German Lieder stand out as classic in modern languages for ready union of words and song, like the Italian for opera arias. But, as with English, it is difficult to see where you would arrive in trying to sing François Jammes, or Gertrude von LeFort, or, for that matter, Dante himself.

The interesting point about this discussion, however, is that it helps to unlock a mysterious treasure which the Catholic Church has brought down through the ages from the pre-Christian times. This treasure is intimately concerned with the fusing of words with song.

The problem, as we are now putting it, could not have seemed such a problem to the Greek or Roman of the classical times. Those ancient peoples possessed something in language which was partly lost in later ages, which we have wholly lost today. There was a certain degree of music *incorporated in the language itself*. This musical character of the ancient languages appeared most readily when they were used for solemn occasions: in the drama, in oratory, in the pagan liturgies. But there must have been a great deal of it present all the time. There were fixed rhythms; there were intonations; there were liftings and fallings of the voice, as with the Chinese today, who tell their various monosyllables apart by the "tones" that they use, so that *li* or *chang* with one tone means something different from the same word otherwise sounded.

Some of these matters were indicated with accents by the grammarians, as in Greek and Hebrew. Scholars speculate as to what these signs really meant; but whatever they did mean, it was a musical something that was lost to later ages. One thing seems certain: the Greek and Latin languages, at the height of their cultivation, possessed a certain melodic and rhythmical quality which appeared even when they were not harnessed to poetic meter or to musical notes, and this is clear-

ly witnessed to by some of the ancient grammarians.

Dionysius of Halicarnassus, for instance, who lived shortly before Christ, and has been called the "defender of classic traditions," said that prose (the *ametros*) was equally with poetry (the *emmetros*) subject to the laws of rhythm. If we had listened to Demosthenes or Cicero, I believe it would have been difficult, according to our modern ideas, to say whether they were speaking or chanting. Cicero himself speaks of a *cantus obscurior*, a sort of "half-hidden singing," which gave lift and beauty to this cultivated Latin language.

Out of this musical quality of the ancient languages grew the ritual music of the Catholic Church: the melodies of the Eastern Churches, based upon the intonations of Greek and other languages of Eastern Christendom; the plane chant (*cantus planus*) of the Western Church.

Let us take the simplest and most familiar example, the Preface of the ordinary High Mass.

The music of this Preface is invariably ritual; it has stood the shocks of the seventeenth and eighteenth centuries. The most operatic Church composers never (to my knowledge) laid their florid hands upon the *Vere dignum et justum est:* not because they would not have loved to do so, but because the priest, and the priest alone, *had* to sing that particular part; and most priests cannot warble.

If you examine that ritual music of the Preface you will find that it follows a very simple plan which evidently derives from the intonations and cadences of Latin oratory. Most of it turns on but two or three notes in the scale. The pauses, the very slight rhythmic flourishes, correspond to the pauses and turns of voice of a musically spoken language. Listening to the Preface or the Pater Noster in the Mass, one can almost imagine one hears the rising and falling of great phrases rolled out by a Cicero or a Quintilian.

Some eminent musicians have been captivated by what they consider the beauty of the Preface and its kindred chants. Remarks, true or legendary, are attributed to Mozart and other composers. But I think that what charmed the composers was just this satisfying and complete growth of the music out of the words themselves. This same is true of any of the other familiar Latin chants, such as the chant of the Passion on Palm Sunday and Good Friday, or the older and simpler forms of the Sanctus chant, which have been preserved for us from the early ages.

This applies also to the richer and more figured forms of the chant, where there are several notes or neums (note-groupings) to a syllable. Rhythm as well as tone figurations keep amazingly close to the spirit of the Latin language as it was *traditionally* rhythmed and intoned. Some of the most elaborate forms of the Gregorian depart from the words entirely, merely to jubilate on a single *me* or *-no*. Yet even there the spirit of the Latin language is preserved. When the singer returns from his flight into the ethereal he falls back at once into the same tradition.

Plane chant can sing *Jubilate Deo omnis terra* with single syllables or with many; but the swing of the Latin remains intact; no other melody so fits the words; no other words so fit the music.

Out of this comes a practical dilemma. We Anglophone Catholics will need to give a deal of thought to it if we wish to obtain a completely satisfactory way to share outwardly in the Church's worship.

Shall we or shall we not make our own, in a popular sense, the simpler forms of the ritual chant of the Church? "Make our own," that is to say, so that we can sing with complete ease and spontaneity the age-old melodies of the Church when occasion calls for them: as, for instance, the *Credo* and *Sanctus* at High Mass; the Litanies of the Saints; the Psalms for Sunday Vespers; the *Salve Regina* and other antiphons of Our Lady.

To do that, we must make the elements of the Latin language our own. We cannot attach these chants to the English language. The Slovaks, Croats and other Eastern Europeans have adapted, after a fashion, their many-syllabled and open-voweled languages to the chant. But I am frankly skeptical of such procedure in English. Try to chant "I believe in one God" as you would: *Credo in unum Deum.*

Some may quote the Anglican services as showing how we may depart from the use of Latin and still preserve the beauty and solemnity of the chant. But English as sung by the Anglicans is no longer our familiar English; it has become stylized, to fit a Latin-born chant. We might solve the problem by evolving a new chant, which would be closer to the English than the Gregorian, but we should then lose contact with tradition and the rest of Christendom; it would still not be our ordinary English.

There is no perfect English-language alternative —from the purely musical point of view—to the use of Latin in the ritual chant of the Church, for the reasons pointed out earlier in this article. A radical alternative would be frankly to give up the possibility of a popular participation in the ritual chant; but such a counsel would be a counsel of despair. The preservation of Latin as the traditional language of the Western Church has had much to do with the preservation of the Faith, much to do with preserving the Church's uniformity and integrity as an organization. But it has also preserved for us a means of joint expression—in song and language incomparably united—which can never be duplicated, since the conditions that gave rise to it will, as far as we can judge, never occur again. The entire ancient world went into the creation of those old ritual melodies and that world will never return.

In these days of universal and democratic education, is it too much to ask every English-speaking Catholic to master enough of the Church's Latin to be able to use something of the Church's great instrument of outward and public worship? Such an acquisition gives us an immediate and tangible bond with non-Anglophone Catholics the world over. Since Novenas are popular, why not make a Study Novena to Saint Gregory to accomplish this end? The good Saint might stop the present war as a reward for our diligence.

MARGINALIA FOR PENTECOST

I have heard song through the leaves
And the bird hidden,
In the shattered moment known
What is forbidden

To the heart insatiate, breaking
With sated yearning.
There are no letters that can spell
Our deepest learning.

No analysis can reveal this
To the mind's blindness.
No formula can explain ever
The bird's kindness.

Oh let the bird sing through the leaves
To the heart, broken,
The word that is forever silent,
Forever spoken.

LEO L. WARD

AIR MAIL, SPECIAL

Dear Saint Thomas,
Help me, please,
With Medians and Frequencies,
Sham Credentials and Degrees.

Norms and Tendencies appear
To be less clutter-proof this year,
And Lesson-Plans are techni-clear.

Great Aquinas, hear my cry,
Nor let my laughter buried lie
Beneath Techniques and Syllabi!

And lest, perchance, you should conclude
That care-worn teachers *all* are rude—
Pardon, please, if I intrude.

Beside a glory-vibrant stall,
We have met before. Recall?
Two dumb beasts who shared it all.

SISTER M. PHILIP

WIND OUTSIDE

The night was dark and loud with vague imaginings,
And roaring winds preyed on small silences; the things
We feared, and understood not, stalked abroad again,
As restless souls and fearful dreams, and lonely men;
The tapping at the window panes was sinister; the face
We thought to see there was our own; our least embrace
Before so much of mystery seemed trivial;
And cocktails only made us less convivial.
It seemed there should be writing on the wall or signs,
A tangible expression of the queer designs
Our thoughts were making in the shadows, incomplete
But ominous forebodings; we heard marching feet
And screaming shells and bursting guns a world away;
We heard our own hearts beating out of yesterday.
Attempts at conversation we made drearily
Were echoed and reechoed outside eerily.

KATHERYN ULLMEN

THE BLESSING OF THE BABES

How can their mothers keep them quiet
Who include prayer books in their diet?
See how their little noses flatten
Against a printed page of Latin,
While each one speaks a different tongue
Familiar to the very young.

The mothers try with solemn faces
To keep the younglings in their places,
Pinion their restless arms and legs
And hush the querulous voice that begs
For drink of water, stick of candy
Or anything that is not handy.

A winsome forger of the trail
Darts underneath the altar rail
And, pleased with her new whereabouts,
Salutes the Lord with gleeful shouts,
As if she might with accents gay,
Entice Him to come out and play.

And God from His own banquet table
Smiles down on this new Tower of Babel.

JESSIE CORRIGAN PEGIS

TO THINK OF PALESTRINA

The Pope's musician had one subject only:
"Glory to God and glory again to God!"
The Roman esthetes thought it dour and lonely
That such a narrow highway should be trod
By this great Talent; slyly they suggested
Some lacelike rondo or profane motet
For dulcimer or *viola-d'-amore*—yet,
The Pope's musician had one subject only.

Ah, God of Glory, God of Beauty and Love!
Listen to us today who wish to sing,
"Show us Thy face," as long ago the Psalmist
Stormed with this same request the Gates above,
Send us as single Subject, Him the Dove,
He Who was inspiration unto David
And Palestrina and the Christmas angels
This age of piddling esthetes knows not of,
The fact that only one song's worth the singing:
"Glory to God and glory again to God!"

DAVID GORDON

BOOKS

TRIBUTE TO VERSATILE VICTORIAN

WALTER BAGEHOT. *By William Irvine.* Longmans, Green and Co. $4.50

VICTORIAN England produced a multitude of eminent men but few who excelled in so many ways as Walter Bagehot. That his general fame is not greater Professor Irvine sets down to this very versatility, to the fact "that specialists do not lightly forgive their colleagues for competence in other fields"; among students and bibliophiles, however, his reputation has always been enviable. A practical man of action trained to the bar, who succeeded his father as managing director of the largest private bank of issue in England, Bagehot was yet a thoughtful man who looked with level gaze at politics, Carlyle's "dismal science" of economics, and literature; and wrote of each with distinguished pen. His views on the first two have a perennial interest for the civic-minded, in particular his *The English Constitution* and *The American Constitution at the Present Crisis* which were brought to the knowledge of a larger audience in our country by Woodrow Wilson's *Atlantic* studies; his literary criticism has won him a more *intime* following.

Bagehot has been called "perhaps the most interesting literary man in London to talk to," and this easy conversational quality marks the compactly woven essays. They own something of Hazlitt's gusto and Macaulay's flair for fascinating human detail and roundness of treatment, minus, however, Macaulay's obviousness; and the generous quotations in the book give an idea of the treatment of men so varied as Gibbon and Cowper, Dickens and Hartley Coleridge, and in the political field the younger Pitt and Burke.

Highmindedly serious when occasion demanded, Bagehot could indulge the amenities delightfully, and rays of quiet humor sometimes shine among his pages. Such is this observation at the end of a sedate paragraph on rhetoric: "Poetry should be memorable and emphatic, intense, and soon over." Regrettably, he was not so fortunate on religious topics, and while personally very conscientious, seems to have lacked spiritual insight. He admired but did not understand Newman, and Professor Irvine shares his lack of understanding.

Perhaps, though, the greatest tribute that can be awarded a serious literary work may be paid this study: you contribute marginalia and underscore as you read.

PAULA KURTH

A VERITABLE FLOOD OF VERBAL VULGARITY

CITIZENS. *By Meyer Levin.* The Viking Press. $2.75

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Any reader is bound to wonder why he went to all the bother. It cannot be that he believes he has a message. All he has is a stale problem without the ghost of an answer. His only contribution is a typical whine poured into the wailing-wall of American institutions. Perhaps he was lured into composition by the solidly dramatic situation, historically real but fictionally handled, that gives body to his book. That might well be. There actually was a clash between some striking steel-workers and the police a few years ago, a clash in which ten strikers were killed. Mr. Levin uses this incident to build his thesis, and shows brilliant ability as he reconstructs the biographies of the ten victims and indicates how their background and some nebulous nemesis swing all ten inevitably into the path of bullets outside a picketed mill. Again, it is just possible that he wanted to air his intimate and technical acquaintance with steel and its processing. He does that and does it with power.

But I am convinced that all three, message, dramatic import and information, are subordinated in his mind to the worship of words. If not, then he has failed in perspective, failed to stress what he considers his major offering. Because the entire book fixes the reader's attention on words to the near-exclusion of all other factors. He needs a welter of pages because he overflows in fluent vulgarity. He has a wing-spread of obscene vocabulary that reaches exactly from cover to cover. You simply cannot imagine that language is used here as a means. It is so utterly unrestrained, so needlessly offensive that it dwarfs the speaking characters into insignificance. It escapes all the reticences, and wallows in all the indecencies.

I must say that I can see in it only one thing—a deliberate dare to public and publishers to stand up and denounce unequivocally this flood of rot that is supposedly the brave and rugged American parody of English. It is an affront not only to the squeamish; it is a flat insult to the intelligent in its degenerate assumption that it cross-sections our life and times. There were possibilities in the plot and especially in the pattern of this book, but they are stifled and smothered in stupid lewdness; the actual reading matter is revolting.

RAYMOND J. MCINNIS

POST-WAR AUSTRIA THE KEY TO EUROPE

AUSTRIA (OCTOBER 1918—MARCH 1919), TRANSITION FROM EMPIRE TO REPUBLIC. *By David F. Strong, Ph.D.* Columbia University Press. $4

THE story carried under this unassuming title is a tale of vital importance in European history. The breakdown and reconstruction of the Austro-Hungarian Empire has a close similarity to the ancient decay of Rome and the rebuilding of a new Europe on its ruins. It is an event whose understanding is indispensable for any present discussion of the problems of the Old World.

For the key to our current international confusion may well be found in the post-war settlement worked out in Austria. Vienna was the living center of *Mittel-Europa*. After the war that center was cut off from its surrounding body, whose individual members attempted to carry on their independent existence. The upshot has but enforced the dictum of Bismarck that, were there no empire in *Mittel-Europa*, one would have to be created.

In this light the volume on Austria has special value. It was in the six months from October of 1918 to March, 1919, that all the causes of dissolution came to a head and a new government, new economy, new political spirit arose in the German section of the old empire.

At the outset it should be said that Doctor Strong writes a first-class book. This complicated web of events is treated with singular clarity. Movements and policies pregnant with controversy have found an author who combines objectivity with serious scholarship. It is very

difficult to write on this point with true human understanding, and yet preserve oneself from narrowness, petty criticism, partisanship. To the reviewer it appears that the present composition fulfils a high ideal.

A necessary preface of seventy-three pages sketches the part played by the old empire in the World War and the reaction of that war on internal economy, separatist movements, the spirit of the workingman, and the imperial administrative machinery. The complete surrender to the Allies is intimately connected with the declared independence of Hungary, Czecho-Slovakia and Yugoslavia. Only seven provinces express their will to continue as German-Austria, and the Austrian people commence their courageous struggle to maintain life.

Strong makes a careful survey of the politics involved in establishing the republic. Then he enters into the problems of administration during those crucial six months—the provinces, the workers' councils, the impending general disorder, the defense of the borders. Food and fuel were the lacking necessities, and after a severe ordeal the efforts of the Red Cross and the Inter-Allied Commission finally mitigated the threatening famine. Austria, the industrial state, was forced to carry on without agricultural supplies from its former supporting neighbors. Serious economic maladjustment added to her worries. In the last place the party conflict in the election of the new Provisional Government made more vexing the question of life maintenance.

This study is built on substantial sources. The great Hoover Collection at Stanford University furnished the basic material. Contemporary newspapers and periodicals of all shades and leanings fortified the primary data. The important monographs of those who participated in the transition period are all laid under contribution. The volume is not exhaustive, yet it is a sure guide to this crucial period in recent history.

W. Eugene Shiels

Freedom Under God. *By Fulton J. Sheen.* The Bruce Publishing Co. $2.25

DOUBTLESS, the author is best known to the American public, Catholic and non-Catholic, as the popular pulpit-orator of the Catholic Hour over the Sunday afternoon radio. His providential instrumentality in receiving Heywood Broun into the Church and his timely, eloquent panegyric in St. Patrick's (New York) Cathedral over the latter's human remains added to that prestige. The present book, while popular in its theme and development, as demanded by its audience, shows in its Footnotes the scholarship of the author who won his *Agrégé en Philosophie* at Louvain University.

His thesis, in this volume, is that religion and a proper moral outlook only are man's assurance of true liberty. Man in this case is the individual whom you see or meet in casual conversation "on the street," but primarily and essentially the child of God. On this relationship depends his dignity and liberty. The opposing "wall" is Communism, at present quite discredited in the U. S. A. by Earl Browder and Joe Stalin, and by the general run of American "pinks," as illustrated by the recent fiasco of the American Youth Congress. The latter views are "False Liberties."

Possibly the best chapter in the book is the last, "Freedom and Religion." In it, the author declares: "Totalitarianism is right in insisting on purpose, but wrong in making that 'production' as in Russia, 'race consciousness' as in Germany, and 'national consciousness' as in Italy, instead of making it the 'complete perfection of man in God.' . . . The purchase of freedom is always an upward movement—Up, Up, Up, to God."

The Catholic Book Club is to be congratulated on taking this latest volume of Monsignor Sheen as its selection of the month.

Daniel M. O'Connell

Along A Little Way. *By Frances Parkinson Keyes.* P. J. Kenedy and Sons. $1.25

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sincere, humble and clear tiny autobiography. Mrs. Keyes was told that there was no hurried way into the Faith. She took her advice literally. Her coming is calm, controlled, leisured and intelligent. She wrote her account of it out of a sense of loyalty to her thousands of readers who otherwise could not know. She did not want to wait until some literary diagnostician would tell her motives for her.

The gift of Faith did not come to her at Lisieux, as one might expect. It came to her at Saint Anne de Beaupré, in Canada, "one snowy, silent afternoon in midwinter." With a son at Harvard Law, another at Harvard College, and a third at Milton Academy, she was in a position to know exactly what she was doing.

The book is very artistic. It opens with a sonnet and a sonnet begins each chapter. The sonnet called "Prayer to Saint Jude" is a little masterpiece; so too is the brief sermon of the Bishop of Bayeux and Lisieux on page 79. It is the perfect gift book for a non-Catholic, or for any one at all. THOMAS B. FEENEY

OLD UGLY FACE. *By Talbot Mundy.* D. Appleton-Century Co. $3.

IF a reader could persuade himself that he should accept hypnotism, telepathy and clairvoyance with the same blithe unsophistication with which Talbot Mundy handles them in *Old Ugly Face,* he might find some appealing and convincing features in this novel. But it is not quite so easy as that. One hurdle is succeeded by another. Having sailed over the thought that "clairvoyance is the substance of things hoped for . . . the evidence of things not seen . . . " with merely a slight grazing, we found ourselves staggering before such notions as "beauty, truth, kindness, affluence and nowness as the dimensions of ideas," or "evolution is a spiritual irresistible growth—upward and outward from the illusion of solid four-dimensional limited matter." Mixed up with all this cant there is a fairly readable story, which, though it forms a very small portion of the book, is not without interest and excitement.

The scene is laid in Tibet, land of mystery and darkness. The youthful Dalai Lama, of whom we have recently read much, is detained by force in a monastery. Lobsang Pun, a Tibetan mystic, who is also known as Old Ugly Face, the preserver of the seeds of sanity in a world that is insane, leads an attack against this monastery fortress. Deeply involved in the rescue of the young ruler are three Americans, Tom Grayne, Andrew Gunning and Elsa Burbage. These three form a triangular and somewhat weak love motif for the story. There is action aplenty, at times much of it thrilling, and there is also a dullness that comes from long and wearying philosophical dialogs which slow up the movement of the story and leave one a little weary. All in all *Old Ugly Face* is a very uneven story, which might have been boiled down from its 544 to about 200 pages of absorbing adventure. JOSEPH R. N. MAXWELL

MARY. *By Sister M. Eleanore, C.S.C.* The Bruce Publishing Co. $2

WITHIN the brief compass of not quite two hundred pages, Sister M. Eleanore has gathered together almost everything that has been written or said about the Blessed Virgin. The simplicity of the title, in a sense, indicates the simplicity which governs this beautiful story of Mary. It is the sort of book that would appeal quite as much to one who knew little about Our Lady, as to a devout client or to the liturgical student.

The narration opens with Mary in prophecy, introducing the doctrinal teaching of the Church. Her Motherhood is considered in a historico-devotional chapter. And under the title of "Mary Help of Christians" are recited the many occasions where Mary has come to the aid of those who sought her intercession. There is more history in the chapter that deals with Mary revisiting the earth, with the story of her appearance. Finally, there is a brief account of the principal festivals of the Blessed Mother, and a couple of concluding chapters of great devotional beauty. WILLIAM H. DODD

ART

THE opening of the new Chinese, Indian and Persian galleries at the Philadelphia Museum of Art strangely set me thinking once more along lines that have preoccupied me a good deal in recent months. What is the relation between art and freedom? But before burdening you with some very tentative fruits of my reflections on this theme, a word about those new galleries. Philadelphia may well be proud of them. They not only display to great advantage treasures of rare quality; they help to make us imagine what the cultures of China, Persia, India must have been and are.

Now China, during various parts of her history, and India, also, have neither of them been distinguished by any great amount of political liberty. Nor are their predominant philosophies over-concerned with the dignity of the human person. Yet both countries have consistently produced art which we can all recognize as truly great. Egypt also, in the days when most of her people were slaves, did a pretty good job with art. Mexico and Peru both had something very like totalitarian governments. Yet they, too, did not do so badly in art.

I have come to question profoundly a necessary relation between freedom and art. Let us assume that art lies in the right making of things. I can see no evidence that slaves have made things any worse than free men; indeed there have been some positive advantages for the slaves. One thing a slave, especially a valuable slave, always has had: security. So his artistic activities need have no economic worm at their core.

Needless to say, I am not for an instant arguing that slavery is good. I am merely trying to point out that it is a very weak argument to attempt to associate art with freedom; the facts are against one. How, then, account for the fact that the institution of totalitarian governments in Europe has killed art? Very little good work has come out of Germany or Russia in recent years, and not much out of Italy. The reason for this is, I think, twofold: personal and social. Most of the practising artists in any modern country are intense devotees of political liberty—often they are radicals as well. Naturally, any unitary form of revolution will eventually annoy them to the point where they will rebel against it—and that means they will be suppressed by the state, sometimes by the very state their radicalism helped to institute. That is the personal reason. The second—the social—reason is that our contemporary forms of revolution attempt to be cultural as well as political and economic. That is why they nearly always end up anti-Christian.

Now in ancient Egypt or China or Mexico there may have been changes, but the tyranny and slavery under which the people lived were organic. They knew nothing else. So far as *they* were consciously concerned, the Redemption had not taken place. Now in a period when men's minds are being bent to a new pattern, it is not to be expected that the arts will flourish. They are, especially in their techniques, nine parts living tradition and one part novelty. If you try to change culture, you must disturb whatever is the living tradition in any department of life. I will even go this far: if, which Heaven forbid, the Moscow or Berlin tyrannies should succeed in building traditions of their own—and it would take longer than Mr. Stalin or Mr. Hitler will ever live to do it—then it is conceivable that Russian and German state slaves may turn out some good works of art for their masters.

Let us keep our objection to slavery out of the realm of esthetics or art criticism, for in these realms history teaches us that our objections will not serve. . . . And do visit the Philadelphia Museum the next time you get a chance. There are some magnificent specimens of free, Christian art there, too. HARRY LORIN BINSSE

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THEATRE

ETHEL BARRYMORE. There is little value in bringing in any name but Ethel Barrymore's in connection with *An International Incident*, written by Vincent Sheean, and produced by Guthrie McClintic at the Ethel Barrymore Theatre. The interest in the occasion lay solely in Miss Barrymore's reappearance on the stage, which is always a delight, and in the incredible fact that so inspired a producer as Guthrie McClintic should have lured her there with so weak an inducement as Mr. Sheean's play. The least discriminating playreader should have realized that the play was merely a series of little conversations, and that its sole dramatic incident happened off the stage.

That was eloquently described by a bystander as "smacking de lady in de conk." It occurred in the streets of Detroit, during a riot in which the star, enacting a lady lecturer from England, was observing a local strike and got hit for her pains. The only souvenir of it the audience saw was a strip of court plaster on Miss Barrymore's noble brow. It did not even blur her beauty, which seems almost as ravishing at present as in the days of her youth. She should have had a superb play and come back to us on the wings of it. This loyal and devoted City was eager to give her a rousing reception. But there is something about *An International Incident* that kills enthusiasm.

The stage setting of the play was fine. Her company, with Josephine Hull, Kent Smith and Cecil Humphreys in it, gave her inspired support. Mr. McClintic's direction, of course, was perfect. The trouble was that there was no play. There was instead a lovely and magnetic lady lecturer being interviewed by reporters and club women in New York, Chicago and Detroit hotels de luxe, and supposedly delivering lectures in crowded halls the rest of the time. She had a slight sentimental affair with a young reporter who talked too much, and at the end of the play she went back to England to marry an Englishman who would be her fourth husband.

Incidentally, she wore two stunning negligees which were worth going to the theatre to see, one eye-filling street costume, and a steamer outfit that half the women in the audience will copy some day if they can. This was all there was to *An International Incident*, and to me it turned the occasion into a tragedy. Ethel Barrymore should have come back to us in a splendid play, and should have heard the welkin ring over it and her.

LADY IN WAITING. And now we turn to a success such as Miss Barrymore has had so many times in the past and will often have again. This is *Lady In Waiting*, a new comedy by Margery Sharp, adapted from her novel *The Nutmeg Tree*, produced by Brock Pemberton at the Martin Beck Theatre, shrewdly directed by Antoinette Perry, and starring Gladys George, with Alan Napier as her leading man.

Having freely admitted that the play is a hit I must regretfully mention such vulgar antics as a swift kick delivered by the star to another woman player, a couple of vulgar songs, and more than a couple of vulgar lines. For Julia Packett, played by Miss George, is a chorus girl with a past, a somewhat hectic present, and one of those hearts of gold the stage likes so much.

She goes to France to visit the daughter she has not seen since the girl's childhood and who is now about to be married. Julia does not fit into the conservative ménage of her former mother-in-law with whom her daughter has always lived. She does not hit it off with her daughter, who is a hopeless little prig. But the different kinds of trouble Julia gets into, and the superb acting of the part which Gladys George does throughout the play, will keep the comedy and the star with us for a long time to come.

ELIZABETH JORDAN

FILMS

BEYOND TOMORROW. It is a curious fact that the screen is pessimistically hardboiled in its sober reflections on this life, about which it knows a great deal, and yet is sentimentally hopeful about the next, of which it apparently knows very little. This film resorts to the usual substitution of wishful thinking for theology and without the obvious excuse of the garden-variety ghost story since it takes itself quite seriously. When three gentlemen of means bring two lonely youngsters together on Christmas Eve, they assume a responsibility which engages their shadowy attention even after being killed in a plane crash. The young man they are kindly haunting allows subsequent success as a singer to divert his affections and is shot by a jealous husband. During an operation, his heart stops but one tireless shade wins him another chance at life. Edward Sutherland's direction runs to dull speeches but is sententious enough to leave no doubt as to the serious mood of the piece. Jean Parker and Richard Carlson are the pawns of the game, and Harry Carey, Charles Winninger and C. Aubrey Smith the disembodied bachelors. The intimations of immortality in the picture are so covered with a kind of spiritual soothing syrup as to lose significance. It is unfortunate that such a vital doctrine should be so *caricatured* as to invite *adult snickers*. (*RKO*)

DR. CYCLOPS. Thanks to such ponderous popularizers as H. G. Wells, science has become the mythology of the millions. This film is a fair sample of that extravagant school of fiction which is straining its imagination to keep one step ahead of the predictions of the Sunday supplement scientists. Radium and its properties are open secrets to a deranged doctor who has discovered a whole mine of it in the Peruvian jungle. When his eyes begin to fail, he imports three consultants to check his discoveries and then reduces them to the size of mice to prevent their departure with his secret. Fatalities pile up before the visitors reach civilization and full size again. The fascination of trick photography makes this film interesting, and Ernest Shoedsack's fantastic effects are well photographed in color. Albert Dekker's portrayal of the sinister genius dominates a film aimed at devotees of the unusual and it will satisfy *adults* who will take it on its own terms. (*Paramount*)

THE HOUSE OF SEVEN GABLES. Nathaniel Hawthorne's somber novel about a family curse comes to the screen without showing too much in the way of age or art. It has been refashioned into a pedestrian melodrama by a modernization process which sacrificed the all-important atmosphere. The Pyncheon fortunes are followed in the false light of a curse uttered by a man unjustly killed for witchcraft as the conniving Jeffry attempts to defraud his imprisoned brother of his inheritance. The plot is lengthy and too full of incident, but Margaret Lindsay, Vincent Price and George Sanders endow it with *fair family appeal*. (*Universal*)

OVER THE MOON. This is a hybrid production, purporting to be a whimsical comedy but achieving more distinction as a talkative travelog. Richly colored scenes of Italy, Switzerland and Monte Carlo are interspersed with a plot involving a girl who has settled down to living on a budget and who suddenly comes into a huge fortune. The inheritance is complete with a swarm of parasites and the doctor who loves her is frightened off by the thought of marrying millions. Only a jaunt around the spas can effect a reconciliation. Thornton Freeland's direction is a bit leisurely and there is an overemphasis on sophistication. Merle Oberon, Rex Harrison and Ursula Jeans raise the picture to a good *adult level*. (*United Artists*)

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WANTED copy of AMERICA for February 26, 1938. Also THE CATHOLIC MIND for 1939 Nos. 866 and 876 of Volume 37; 1921 No. 12 of Volume 19; 1920 No. 2 of Volume 18; 1917 No. 13 of Volume 15; 1914 No. 12 of Volume 12. The America Press, 53 Park Place, New York, N. Y.

EVENTS

EARLY returns, admittedly incomplete, indicated that the United States led the world in the number of misunderstandings during the week. . . . Before painters in Detroit discovered they were working on the wrong edifice, a brown house was painted half white. . . . A Philadelphia woman dialed a telephone number, exclaimed: "Send someone right away—please hurry!" Three minutes later, fire engines and police cars rolled up to the house, were informed the lady wanted a taxi. . . . Discovering he had forgotten to take along a certain symphony on his tour, an orchestra conductor telegraphed his wife: "Don't forget to bring Pines of Rome." Upon reaching his spouse, the message read: "Don't forget to bring pints of rum.". . . Three Oregon hoboes boarded a freight train, sank into slumber in a box car. They woke up later inside the walls of the State Penitentiary, into which the box car had been switched. . . . When a Mexican student at a medical college touched a corpse with a dissecting knife, the corpse leaped up, yelling: "Stop that, you're hurting me." The corpse ran out of the room, the student had to be carried out. . . . Nuptial explosions burst. . . . In Kentucky, a married woman, seventeen years old, was divorced. She had become a Mrs. at the age of twelve. . . . The inability of inundations to wash out weddings was demonstrated. . . . In a flooded Pennsylvania town, a bride and groom traveled by row boat to the church, later rowed away on their honeymoon. . . . That most law violations are perpetrated by the young was again confirmed. . . . In South Carolina, a youth collided with a parked auto, was arrested for reckless walking. . . .

Callous disregard for religious liberty was glimpsed. . . . Pistol in hand, an Alabama man ambled into a church service, drove the pastor from the pulpit, delivered his own sermon until the secular arm, in the shape of gendarmes, interrupted. . . . Experiments in new techniques proved successful. . . . A novel method of foiling hold-ups was tried for the first time in a Los Angeles cafe. A cook held an open laundry bag behind the gunman. A waitress gave the gunman money, then pushed him into the laundry bag. The cook and waitress tied the top of the bag, handed the bag over to police, resumed their work. The method will be widely used, sociologists believed, and will stimulate the sale of laundry bags. . . . Delaware police began the practice of tracing burglars through teeth marks left on ice cream bricks. . . . Maryland henroost robbers commenced using gas to silence the chickens. A widening employment of this technique may raise the question whether gassed chickens are as edible as ungassed ones, social students believed. . . . A development in vote-getting practices was observed. In Georgia, a candidate for coroner pledged himself to a platform involving: "Honest inquests. They got to be dead or I don't inquest 'em.". . . Legacies were noted. In the East, a sailor left a sixty-cent estate, bequeathing the bulk to charity. . . . That the Soviets were still battling with vestigial remnants of bourgeois instincts was seen. A Russian student, caught kissing his sweetheart's hand, was accused of resurrecting feudal and aristocratic traditions. The girl was compelled to wash off her hand all traces of the feudal-aristocratic gesture. . . .

In a letter to the New York *Times,* Louis Finkelstein, Provost of the Jewish Theological Seminary, writes: "Mindful of history, the Jew will remember that while all medieval European States expelled his ancestors, it was in the Papal States alone that they were spared such treatment. Indeed, it is not too much to say with Professor Salo W. Baron that '. . . had it not been for the Catholic Church, the Jews would not have survived the Middle Ages in Christian Europe.' " THE PARADER